Part One: Questions and Answers to Ayatollah Rouhani in about the Virtues of Lady Fatimah (PBUH)

Introduction

1. Interpretation of the Narration: "Were it not for you, I would not have created the heavens."

Q: What is the interpretation of this noble hadith, which says: "O Ahmad! Were it not for you, I would not have created the heavens; and were it not for Ali, I would not have created you; and were it not for Fatimah, I would not have created either of you two."(1)

A: In the name of God, Glorified be His Names.

"O Allah, send blessings upon Fatimah and her father and her husband and her children and the secret deposited within her."(2)

I searched much in the words of all Shiite scholars and many Sunni scholars. I found that the essence and original matter of the apparent existence of the Pure Lady Fatimah Zahra (PBUH) were not of this earthly and perishable world. Rather, the material and outward part of that precious being was from God's fresh and beautiful Paradise, from its highest trees and best fruits.

As for the noble spirit of that great lady, chosen by the Wise God to be in harmony with this blessed body, it is one of the divine secrets whose reality we do not grasp or know. The only thing we know in this regard is what has been transmitted through narrations, indicating that the luminous spirit of Lady Fatimah (PBUH) was created from the radiance of God's greatness and splendor.

Such a meaning and saying is narrated by some hadith books, including "Ma'ani al-Akhbar" by Sadooq, from Imam Sadiq, and he from his noble ancestor, the Master of God's Prophets, who said: "The light of Fatimah was created before the creation of the earth and the heavens..."(1)

Some people asked: O Prophet of God! Is the essence of Fatimah (PBUH) not from humans?

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(1) Sadooq, Ma'ani al-Akhbar, p. 396.

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The Prophet (PBUH) said: "Fatimah is a human houri whom Allah, the Almighty and Glorious, created from His light before the creation of Adam..."(1)

With this explanation, looking at the content of this noble divine hadith, which is found in many hadith collections, the riddle is solved: "Were it not for you, I would not have created the heavens; and were it not for Ali, I would not have created you; and were it not for Fatimah, I would not have created either of you two." What does it mean?

It also becomes clear why, on the Day of Resurrection, when Fatimah (PBUH) enters God's fresh and beautiful Paradise, prophets from Adam to others rush to visit her, and even the Master of God's Prophets, Muhammad (PBUH), visits his virtuous daughter.

It also becomes clear why the Prophet (PBUH), after people are resurrected and their reckoning is complete, is the first to go to God's

Paradise, and only one group precedes him: that noble group of Fatimah (PBUH).

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(1) Sadooq, Ma'ani al-Akhbar, p. 396.

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2. Philosophical Problem in the Narration: "And were it not for Fatimah, I would not have created you two."

Q: In the book "Awalam Fatimah al-Zahra (PBUH)," narrated from the book "Majma' al-Noorain" by Fadil Marandi and also from the book "Diya al-Alamin" by Allamah Nabati Fatooni, the great ancestor of the late Sahib Jawahir from his mother's side, the noble hadith "Were it not for you, I would not have created the heavens" is narrated as follows: "Were it not for you, I would not have created the heavens; and were it not for Ali, I would not have created you; and were it not for Fatimah, I would not have created either of you two."

Now the question is:

a. Is there no philosophical problem in this narration, such as the necessity of "the precedence of a thing over itself" or another philosophical problem?

b. Is this narration philosophically and rationally acceptable?

c. In short, can this narration be logically interpreted and analyzed? This question arises because some have believed that this narration is inconsistent with some certain religious beliefs and have claimed that all our scholars consider the speaker and believer of this narration to be mistaken and astray in this regard.

A: In the name of God, Glorified be His Names.

a. The truth is that the problem and objection are only in the cause of creation and existence, not in the ultimate goal of creation. With this explanation, if that noble lady is referred to as the ultimate goal by way of leniency, the mentioned problem does not arise. Of course, a full discussion of this topic requires extensive time and opportunity.

b. The philosophical problem and objection mentioned are only in the efficient cause. However, according to the apparent meaning of the narration, where the infallible imams are the ultimate goal of the creation of the world, there is no room for the mentioned problem or illusion.

c. After the Noble Prophet (PBUH) was recognized not only as the greatest creation but also as the most exalted human, and after he was called the cause of humanity's happiness and the means for God's seeking servants to attain the exalted human status and spiritual perfections and eternal life, and with attention to this subtle point that the brilliance of that precious being and the persistence and progress of his progressive way are also dependent on the noble existence of Ali and Fatimah and their infallible children (PBUT), then the furthest and ultimate goal of the creation of the world and its inhabitants becomes comprehensible for profound thinkers.

Especially if we look at the exalted position of Ali (PBUH) in the Quran, which says: "O Messenger! Convey what has been revealed to you from your Lord concerning the Wilayah of Ali; and if you do not, then you have not conveyed His message..."(1)

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(1) Ma'idah: Verse 67.

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And also, let us reflect on the lofty status of Fatimah (PBUH) and remember that the Noble Prophet (PBUH) referred to her not as his distinguished daughter but as the precious mother of her father, and honored her with the title "Umm Abiha" (Mother of her Father).

With this explanation and these points, it remains unclear to us where the supposed inconsistency of this hadith with firm religious beliefs lies. And likewise, the idea of considering someone who believes this hadith to be mistaken and astray seems incomprehensible to us.

3. Questions about the Hadith: "And were it not for Fatimah, I would not have created you two."

Q1: In your view, is the authenticity of this divine hadith proven, which says: "O Ahmad! Were it not for you, I would not have created the heavens; and were it not for Ali, I would not have created you; and were it not for Fatimah, I would not have created all of you?"(2)

Q2: How is the correct interpretation and justification of this narration?

Q3: One scholar has said about this hadith: In this hadith, it is as if the cause, in terms of rank or existence or both, precedes the effect. Thus, if the second part of the text is valid, it leads to the precedence of a phenomenon and, simultaneously, to its delay over its effect, and it is clear that the precedence of a phenomenon over its own existence is certainly false.

Furthermore, if this hadith is considered entirely true, it leads to a regressive infinite regress, which is a false and incorrect statement. And if one attempts to break this chain of regress, one encounters a clear vicious circle—whose invalidity is beyond doubt. What is your interpretation and guidance in this regard?

A: In the name of God, Glorified be His Names.

* The first part of the narration, which says: "Were it not for you, I would not have created the heavens," is found in many of our hadith books, followers of the Ahl al-Bayt school, and also in Sunni books. Qunduzi Hanafi narrated this hadith, and Ajlouni considered its meaning correct. As for the second part of the hadith, it is found in the book of Wahid Behbahani. As for the third part of the hadith, it is found in the book Majma' al-Noorain, narrated from Bahr al-Ma'arif.

* The narration in question, due to its clear meaning and concept, does not need justification, because the meaning of the hadith is that the precious existence of these five holy beings is the fruit and outcome of all phenomena of existence, and they are, in reality, the ultimate goal and purpose of the creation of the heavens.

3. Although, according to rational precision and correct religious teachings, the creator and giver of existence to the smallest particles and the largest galaxies is only the One God, there is no doubt in this truth that the universal law of causality in the cosmic order is a principle that human intellect has proven and considers it a rational necessity, and all rational and scientific discussions are based on it.

In addition, the noble Quran confirms this universal rational and scientific law, and humans naturally and instinctively understand this principle: that every material phenomenon has a cause that apparently led to its creation. However, the creator of existence is only the One and Unique God, and His pure essence has imposed this universal law on the entire existence and has regulated the process of creation and management of the world and its inhabitants through a series of causes and means. This is because: "God refused to run things except by their means."

And in the book "Manzumeh," it refers to this principle, saying: In the logic of a monotheistic human, the giver of existence or the main giver of existence is the Creator and Manager of the affairs of existence, and the chain of causes and means and natural laws are created and obedient to that Cause of Causes. However, a materialist human considers the giver of movement or the chain of causes and means and natural laws to be the creator.

With this explanation, the law of causality is correct, but in creation and bringing into existence, and not in the goal of creation or seeing the ultimate cause; otherwise, the cause would be posterior to the effect, which is false. Therefore, the philosophical problem of "the precedence of a thing over itself" does not arise in the hadith in question.

4. Why was Lady Fatimah (PBUH) titled "Umm Abiha" (Mother of Her Father)?

Q: Why did the Noble Prophet call his daughter Fatimah (PBUH) "Umm Abiha"? Does the attribution of this title to that great lady of knowledge and perfection indicate a special secret and status?

A: In the name of God, Glorified be His Names.

A number of Sunni scholars, and at their head, the author of "Kifayat al-Talib," have explicitly stated that the Prophet of God referred to his daughter Fatimah (PBUH) as "Umm Abiha." Consequently, this expression from the Prophet (PBUH) concerning his daughter Fatimah (PBUH) is found in many historical books. But why and what is its secret?

From the word "Umm" and its usage in Arabic literature and culture, it is understood that in Arabic, anyone who accomplishes a great work or is a pioneer in it and has followers is called "Umm." For this reason, the skull and the covering that holds the brain are called "Umm al-Ra's," and the flag under which an army gathers is called "Umm."

In the Quran, "Umm al-Kitab" is used for the Preserved Tablet, where it says: "And with Him is Umm al-Kitab."(1)

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(1) Ra'd, Verse 39.

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And also, the firm verses are called "Umm al-Kitab," where it says: "They are Umm al-Kitab."(2)

Therefore, from the Prophet's (PBUH) expression concerning his daughter Lady Fatimah (PBUH), calling her "Umm Abiha," considering her high spiritual status—being the last of God's messengers and the master and best of prophets, and the complete manifestation of the message and prophethood to all humanity, and as evidenced by the clear Quran, he does not speak out of passion or desire, but always speaks thoughtfully and wisely (3)—it is understood that the Prophet, with this expression concerning that great lady, is in fact trying to gather a vast ocean, or rather, an endless ocean of virtues for us, and to show us a great world of moral and human excellences that surge in the noble existence of Lady Fatimah (PBUH). This is to display a world of values and treasures of great honors that adorned the prophetic mission, established its foundations, and built and strengthened the true Imamate and Wilayah.

With this explanation, the meaningful expression "Umm Abiha" clearly depicts a glorious status and unparalleled greatness for that lady of spirituality and perfection.

5. Lady Fatimah (PBUH) and the Covering of Her Blessed Face

Q1: Is it true that Lady Fatimah (PBUH) covered her face and hands completely?

Q2: If the answer is yes, given that God did not obligate us to do so in the Quran, why did those two great ladies completely cover their faces and hands?

A: In the name of God, Glorified be His Names.

* No well-behaved person can be compared to the great lady of Islam, Lady Fatimah (PBUH), (1) because she is the master of women throughout existence. It seems that this kind of covering and dignity of hers has been proven by definitive evidence.

* As for this kind of covering in the Quran, first, the Quran warns against revealing adornments and beauty and commands lowering gazes.(1)

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(1) "And tell the believing women to lower their gaze and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah all of you, O believers, that you may succeed." An-Nur/ Verse 31.

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Secondly, many rulings are not in the Quran but are in the words of the infallible imams, and those texts describe such covering for those two great ladies of Islam.

And thirdly, no one doubts that physical covering and dignity, stemming from purity of thought and inner and moral purity, is a barrier against many corruptions and evils in human life. With this, can one imagine that the masters of the women of the world would not observe this aspect?

6. Lady Fatimah (PBUH) and Female Ailments

Q: Did Lady Fatimah (PBUH) also experience menstruation like other women?

A: In the name of God, Glorified be His Names.

By researching the texts, I have found that that great lady did not experience menstruation or postpartum bleeding, and in this regard, I see no room for doubt.

7. Lady Fatimah (PBUH) and Narrations of Salman's Visit

Q: In some hadith sources, there are narrations that speak of Lady Fatimah's (PBUH) eagerness to meet Salman or some prominent and virtuous figures in early Islam. As a Shiite, I do not accept these unless a great scholar and jurist explains them to me.

A: In the name of God, Glorified be His Names.

* I have researched the words of all Shiite scholars and many Sunni scholars and found that the essence and original matter of Lady Fatimah's (PBUH) existence were from God's fresh and beautiful Paradise and from its best fruits and trees. The noble spirit of that great lady, chosen by the Wise God to be in harmony with this blessed body, is one of the divine secrets whose reality we do not know. The only thing we understand in this regard is what has been transmitted through Islamic narrations, indicating that the luminous spirit of Lady Fatimah (PBUH) was created from the radiance of God's greatness and splendor. For this reason, the Prophet of God said: "Fatimah is a human houri..." (1) Therefore, the narrations in question, in my opinion, are fabrications. And God knows best.

8. Harmony between Hurting Lady Fatimah (PBUH) and the Prohibition of What Harms Her

Q: Is it true that Lady Fatimah (PBUH) would feel discomfort and harm from words or actions that are not forbidden by God?

A: In the name of God, Glorified be His Names.

It is far from the high status of that lady that she would be displeased by permissible and appropriate words or actions concerning herself; because, without doubt, she is someone who is pleased with what pleases God, and displeased with what displeases God, and nothing else.

9. Is What Harms Lady Fatimah (PBUH) Forbidden?

Q: In the book of marriage by Ayatollah al-Uzma Khoei, may his soul be sanctified, we read: "...rather, even if it is assumed that the marriage of the Commander of the Faithful (PBUH) caused her harm, this act is not forbidden; because we have discussed in its place that there is no evidence for the prohibition of a permissible act that causes harm to a

believing person, and the matter in question is of this kind; because a second marriage is a permissible and lawful act in its place, and the mere assumption of Lady Fatimah's (PBUH) being harmed by it does not necessitate its prohibition."

Now, our question is: Is this statement from the late Ayatollah al-Uzma Khoei?

A: In the name of God, Glorified be His Names.

I am confident that the phrase "the mere harm to Fatimah (PBUH) does not necessitate its prohibition" is certainly not the statement of Ayatollah Khoei, may his soul be sanctified; because the narration from the Prophet is a certainty, who said: "Fatimah is a part of me; what troubles her troubles me, and what harms her harms me."(1)

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(1) Musnad Ahmad, vol. 4, p. 328; Khasais Nasai, p. 35.

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Among the points that confirm this certainty is the argument before this statement, which says: There is no evidence for the prohibition of a permissible act that causes harm to a believing person, because in this case, a second marriage does not cause harm to Lady Fatimah (PBUH) as a believing lady. Rather, the reason for the prohibition in this case is the harm caused to Lady Fatimah (PBUH) as a part of the noble existence of the Prophet of God, who repeatedly said: "Fatimah is a part of me; whoever angers her has angered me."(1) So, think and reflect well.

10. The Permissibility of Seeking Healing from Lady Fatimah (PBUH)

Q: If I say in my prayer: "O Ali!" or "O God! Grant me healing for the sake of Lady Fatimah Zahra (PBUH)," is this prayer and statement correct?

A: In the name of God, Glorified be His Names.

There is no impediment in these two styles of speech and prayer, because just as turning to God's presence in seeking needs and desires is a correct and unproblematic act, so is seeking intercession through Muhammad and the Household of Muhammad (PBUT) and turning to the luminous existence of the infallible imams (PBUT) to seek needs, desires, and making them intermediaries in God's presence. This is a correct act because God Himself, the Unique Being, has made them the means of His grace and mercy upon creation and has bestowed upon them the authority over the smallest particles to the largest galaxies, so that by God's permission, they may have the ability to grant refuge to all creatures and fulfill their needs and desires.(1)

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(1) Aal-i-Imran, verse 49.

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Understanding this subtle truth is an issue that all noble texts guide us towards. Among them is a narration from Imam Sadiq (PBUH) regarding the manner of prayer of seeking help (Istighathah) from Lady Fatimah Zahra (PBUH), in which the noble statement says: "Then prostrate and say a hundred times: 'O my Master, O Fatimah, help me!'"(2)

It is also narrated that one of Imam Sadiq's companions said to him: "I have invented a prayer." The Imam said: "Leave your invention and when a difficulty befalls you, seek refuge with the Prophet of God..." until he says: "When seeking intercession through the Prophet of God and making him an intermediary in God's presence, take your beard in your left hand and weep, or assume the posture of one weeping, and say: 'O Muhammad! O Messenger of God! I complain to God and to you of my need.'"(3) It should be noted that narrations on this matter and meaning are truly abundant.

11. Seeking Help from Lady Fatimah Zahra (PBUH)

Q: In the prayer of seeking help from Lady Fatimah Zahra (PBUH), it is stated that the worshipper prostrates and says: "O Fatimah, help me!" In this regard, the Nasibis have accused us, as if we prostrate to Lady Fatimah Zahra (PBUH) or to the Imams of Light (PBUT)! We leave the response to this unjust accusation and the removal of this misplaced doubt to your illuminating explanation, so that your clear answer may thwart the malice of the resentful.

A: In the name of God, Glorified be His Names.

Prostration is only for God, and seeking help from the Lady of the two worlds, Lady Fatimah Zahra (PBUH), is only because she, like the infallible Imams (PBUT), possesses Tawheedi Wilayah (cosmic authority bedtowed from the One God). The meaning of such authority is the power to influence the affairs and matters of the universe, whether positively or negatively, or the obedience of the natural world to them, by the power and will of God, and in continuation of His power and sovereignty, and not independently or separately and parallel to it.

In other words, just as the Wise God has given us the power to perform voluntary and chosen actions, He has given the infallible Imams (PBUT) this ability and authority to influence the affairs and matters of the natural world as they wish. When this power to influence the affairs and matters of the natural world is taken away from them, or not bestowed upon them by the Creator and Manager of existence, they will no longer have power and sovereignty over the affairs and matters of the natural world. From this, it becomes clear that seeking help from the Lady of the two worlds, Lady Fatimah Zahra (PBUH), does not imply polytheism, and the notion of polytheism and inconsistency with monotheism in this regard is a weak and baseless notion.

12. Best Deeds in the Last Hour of Friday

Q: Which of these prayers and supplications do you recommend us to perform in the last hour of Friday afternoon - which is the best hour for prayer and supplication?

A: In the name of God, Glorified be His Names.

The Du'a al-Samāt, Du'a al-Nudbah, the prayer of Ja'far al-Tayyar, and seeking help from Lady Fatimah Zahra (PBUH).

13. Prayer of Seeking Help from Lady Zahra (PBUH) or the Gate of Fulfilling Needs

Q: What is the prayer for seeking health and well-being from God?

A: In the name of God, Glorified be His Names.

In this regard, Du'a al-Ahad is good, and the prayer of seeking help from the Pure Lady Fatimah Zahra (PBUH) has been experienced. The prayer of seeking help from the Standard-bearer of Ashura, His Eminence Abbas ibn Ali (PBUT), is also similar.

14. Lady Zahra's (PBUH) Scientific Status

Q: I would like to know about Lady Fatimah Zahra's (PBUH) scientific status and the extent of her knowledge. I know that she is the master of the women of the world and possesses the same scientific status that was bestowed upon her father Muhammad (PBUH). However, I am now looking for a narration that expresses this, because I don't know why she demanded Fadak, even though she knew through her knowledge that she would not inherit it? Also, why did Abu Bakr deprive her of her right?

A: In the name of God, Glorified be His Names.

In the book "Uyun al-Mu'jizat," it is narrated from Salman and Ammar in a hadith that Lady Fatimah (PBUH) called out to the Commander of the Faithful and said: "O Ali, come closer so that I may tell you what has been and what will be and what has not been until the Day of Resurrection when people will rise."(1)

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(1) Bihar al-Anwar, vol. 43, p. 8.

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And also, in the same book "Uyun al-Mu'jizat," in a hadith from herself, it is stated that: "And I am from that light; I know what has been and what will be and what has not been until the Day of Resurrection when people will rise."(1)

This narration has been cited by the late Sadooq in his books such as "Uyun," "Ilal al-Sharayi'," "Ma'ani al-Akhbar," and others.

In addition to what has been mentioned, narrations to this effect have been transmitted from the infallible Imams (PBUT), which attest to and prove this truth. For example, this narration: "Indeed, the Imams are God's proofs over His creation, and Fatimah is God's proof over them."(2) The Imams of the Ahl al-Bayt (PBUT) are God's proofs and chosen ones over His creation, and Fatimah is God's true and glorious proof over them.

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(1) Bihar al-Anwar, vol. 43, p. 8.

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(2) It is narrated from the Prophet in this regard: "Indeed, God made Ali and his wife and his children God's proofs over His creation, and they are the gates of knowledge in my nation; whoever is guided by them is guided to a straight path." Awalam al-Ulum/ vol. 11 / p. 78. And also from the Commander of the Faithful, addressing that great lady: "God forbid! You are more knowledgeable of God, more righteous, more pious, more noble, and more fearful of God than that I should reproach you for disagreeing with me! And your separation and loss are very hard on me. However, it is an unavoidable matter. By God, you have renewed the

calamity of the Messenger of God upon me, and your passing and loss are great, and indeed we belong to God and to Him we shall return." Jala al-Uyun Shubbar/ vol. 1 / p. 217; Bihar/ vol. 43 / p. 187. And also from Imam Baqir, who said: "When Fatimah was born, God revealed to an angel, and he made the tongue of Muhammad (PBUH) pronounce it, so he named her Fatimah, then he said: 'Indeed, I have weaned you with knowledge.'" Bihar al-Anwar/ vol. 43 / p. 65. When Lady Fatimah was born, God commanded one of the angels to utter the sacred word Fatimah on the tongue of Muhammad (PBUH); then God conveyed to him the message: "I have made knowledge and spirituality a substitute for material food for you." Then Imam Baqir (PBUH) said: "By God, her Creator filled her with knowledge." Bihar/ vol. 43 / p. 13. And also similar to this narration from Imam Askari, who said: "We are God's proofs over His creation, and Fatimah is a proof over us." Tafsir Atib al-Bayan/ vol. 13 / p. 236. And also from Imam Mahdi (AS) who wrote: "And in the daughter of the Messenger of God, I have a good example." Bihar al-Anwar/ vol. 53 / p. 180; Ghaybat Tusi/ p. 173.

And also like this hadith which says: Fatimah (PBUH) is a part of the Prophet's (PBUH) existence; therefore, God is pleased with her pleasure and angered by her anger.(1)

(1) It is narrated from the Prophet who described Lady Fatimah (PBUH) as: "Whoever knows her, knows her; and whoever does not know her, then she is a part of me, she is my heart and my soul between my sides; whoever harms her, has harmed me." Nur al-Absar/ p. 49; al-Fusul al-Muhimmah/ p. 150; Nuzhat al-Majalis/ vol. 2 / p. 228. And he used to say: "Fatimah is a part of me; whoever angers her has angered me." Khasais Nasai/ p. 35; Sahih Bukhari/ vol. 5 / p. 21.

It is clear that this adherence and harmony of God's pleasure and anger with her requires knowledge of all things that please or anger God. And regarding the grandeur of knowledge and wisdom and the high scientific status of Lady Fatimah (PBUH), it is enough that such a vast amount of knowledge and spirituality would not be obtained through ordinary and known forms of education.

As for the issue of the anger and distress of the precious Lady Zahra (PBUH), it was due to the usurpation of the rightful caliphate of the Commander of the Faithful, and the matter of the usurpation of Fadak was also pursued to economically weaken that great lady and put her in a tight spot, because she was the first critic and greatest opponent of the usurping and tyrannical caliphate in those turbulent circumstances. We also know that Lady Zahra (PBUH), after the usurpers denied the occasion of revelation and the story of the descent of the verse of kinship upon the Prophet and then his calling his daughter Fatimah and granting Fadak to her, demanded it through paternal inheritance, because defending one's right and reclaiming it from the usurper and oppressor is not only a lawful and moral act but sometimes necessary and obligatory, just as it is obligatory for the usurper to return the rights of others.

15. The Mushaf of Lady Fatimah (PBUH); It Contains Events That Will Occur

Q: On the night of the martyrdom of the Lady Chief of the Women of the World, Lady Fatimah Zahra (PBUH), I heard something about the Quran of Lady Fatimah (PBUH) from the speaker at a religious gathering. Since I truly know nothing about this Quran, I ask you to inform me.

A: In the name of God, Glorified be His Names.

The infallible (PBUH) was asked about the Mushaf of the Lady Chief of the Women, Lady Fatimah (PBUH), and in response, he said: Lady Fatimah (PBUH) lived in this world for seventy-five days after the heartbreaking demise of the Prophet, while a great sorrow from the setting of the sun of prophethood settled on her noble heart. For this reason, the Angel of Revelation would visit her from time to time during that period, console her in that heartbreaking grief, and inform her of her father's circumstances and high status in the hereafter. He also informed her of the difficult events that awaited her noble descendants, and she would tell them to the Commander of the Faithful, and he would write them down. Finally, the Mushaf of Lady Fatimah (PBUH) was formed from these writings.

In another narration from Imam Sadiq (PBUH), he said: The Mushaf of Lady Fatimah (PBUH) is a writing similar to the Quran, but by God, there is not a single letter of your Quran in it. There is nothing in that writing about lawful and unlawful, but rather in it is knowledge and awareness of every event that will occur. And this writing is now with Imam Al-Mahdi (PBUH).(1)

(1) In many narrations from the true Imams, it is stated that: The Mushaf of Lady Fatimah (PBUH) is with the Imams of the Ahl al-Bayt (PBUT); for example: In the book "Safi," narrated from "Basair al-Darajat," it is stated that Imam Sadiq (PBUH) said: Fatimah (PBUH) left a "Mushaf" as a legacy that is with the Imams of the Ahl al-Bayt. That "Mushaf" is not the Quran of God, but a word from His message that was revealed to Fatimah (PBUH), and the Prophet dictated it, and the Commander of the Faithful wrote it. Basair al-Darajat, p. 156, hadith 14.

16. The Mushaf of Lady Zahra (PBUH); It Is God's Revelation to Her

Q: What is your opinion regarding someone who, referring to the Mushaf of Lady Fatimah (PBUH), says: "That Lady was the first person in the history of Islam to undertake authorship and writing and wrote the Mushaf"?

Then, in this regard, he adds: "The word Mushaf comes from Suhuf, meaning pages, and here it refers to the pages on which Lady Fatimah (PBUH) wrote down everything she heard from the Prophet (PBUH) regarding religious rulings, admonitions, advice, and recommendations. These pages became a book, and that book is not with us common people but with the Imams of the Ahl al-Bayt (PBUT)."

Given that a number of reliable narrations in "Al-Kafi" and "Basair al-Darajat" indicate that the Mushaf of Lady Fatimah (PBUH) consists of the words of the Angel of Revelation to Lady Zahra (PBUH) and that those concepts and contents were dictated by the Commander of the Faithful, not the Prophet's words regarding religious rulings, admonitions, and

recommendations written by Lady Fatimah (PBUH), what is your opinion on this matter?

A: In the name of God, Glorified be His Names.

The Mushaf referred to is neither dictated by the Commander of the Faithful nor is it about religious rulings, admonitions, or recommendations of the Prophet written by Lady Fatimah (PBUH). Rather, the Mushaf of Lady Fatimah (PBUH) is a reflection of divine revelation and inspiration to her, and the Commander of the Faithful was the scribe of what was revealed and inspired to Lady Fatimah (PBUH). This writing is now with the noble Imam of the Age (PBUH).

17. The Meaning of the Hadith: "We are God's Proof over His Creation, and Fatimah is God's Proof over Us"

Q a: In a narration from the Imams of Ahl al-Bayt (PBUT), it is stated: "We are God's proof over His creation, and Fatimah is God's proof over us."(1) In your opinion, what is the meaning of "Hujjah" (proof) and what is intended by it?

(1) This narration from Imam Askari is as follows: "We are God's proofs and chosen ones over His creation, and Fatimah is God's true and glorious proof over us." Tafsir Atib al-Bayan/ vol. 13 / p. 236. Translator.

Q b: Does the meaning of the hadith not imply that Lady Zahra (PBUH) is superior to her infallible children (PBUT), by the indication of this hadith that she is God's proof over them?

A: In the name of God, Glorified be His Names.

a. It seems that the meaning of the word "Hujjah" is its literal meaning, which is evidence and guide. It refers to something by which one argues and through which guidance is given. With this explanation, the meaning of the hadith becomes: God argues with people through their worship and obedience and submission to His laws to the stage that the Imams of Ahl al-Bayt (PBUT) have reached, and He also argues with the Ahl al-Bayt (PBUT), if necessary, through the high status that their noble mother, Lady Fatimah (PBUH), has reached. And God knows best.

b. The answer to this question is understood from what has been said, because in this statement, the intention is the potentiality and eligibility of argumentation and evidence, and not its actuality. Yes, if they were to fall short in something, she would be used as evidence, but they never fall short in performing their duties, nor does the need for argumentation and evidence arise.

This statement only indicates the high status that she reached through sincere worship of God, obedience to Him, and submission to God's laws. And if actuality is intended, it somewhat indicates her superiority from one aspect and direction, and not her absolute superiority over them.

18. Questions about Some Phrases of the Hadith of Kisa

Q: In light of the doubt and skepticism regarding the chain of narration (sanad) of the famous Hadith of Kisa in "Muntakhab" and "Awalam," these questions arise:

* Have you considered the authentication of its chain of narration and the reliability of its narrators?

* What is your opinion regarding the meaning of the hadith?

* Why does God, in response to Gabriel's question, begin the narrative with Lady Fatimah (PBUH) and make her the pivot of the answer, and not begin with the Prophet, even though he is the best of creatures?

* What is the secret behind Gabriel seeking permission from the Prophet (PBUH) to enter the Kisa, after seeking permission from God?

A: In the name of God, Glorified be His Names.

* The chain of narration of the hadith, which begins with "Sahib Awalam al-Ulum" and ends with the noble companion "Jabir ibn Abdullah, may God be pleased with him," is of the highest authenticity. Among its narrators, no one causes any doubt or discussion regarding their trustworthiness and reliability except "Qasim ibn Yahya," who, in our opinion, is also trustworthy and reliable. This is because Janab Bizanti, who only narrates from trustworthy and reliable individuals, narrated from him.

With this explanation, even without considering the narration from him by Bizanti, the very correctness and authenticity of the chain of narration for Janab Bizanti is sufficient for his reliability and the validity of that narration, and there is no need to look at the conditions of the narrators after him. This is because Janab Bizanti is one of those whom our scholars have agreed upon the correctness of narrations attributed to him. Therefore, the noble Hadith of Kisa is considered an authentic hadith in terms of its chain of narration, without any flaw or objection.

* Furthermore, the content and meaning of the noble hadith are truly sublime and full of virtues and perfections of Muhammad and the Household of Muhammad (PBUT). These contents and meanings are narrated in countless and reliable narrations. Therefore, there appears to be nothing to doubt in the content and meanings of the noble hadith and its implications.

* Perhaps the point that the hadith begins with the Pure Lady (PBUH) is that her noble existence is the pivot and connecting thread between the light of prophethood and the divine Imamate. This is because from the narrations explaining "the world of lights," it is understood that the two noble lights of prophethood and imamate were originally one light from the beginning of creation and were transmitted through the existence of the pure ones of all ages from one generation to another until they reached the noble existence of Abd al-Muttalib. It was there that God divided that blessed light into two parts. One part of that light, which was the light of prophethood, was placed in the existence of Abdullah, and the other part, which was the light of the divine Imamate, was placed in the noble existence of Abu Talib. These two luminous lights were separate until they reunited in the luminous existence of the Pure Lady Fatimah Zahra (PBUH). And the noble existence of Lady Fatimah (PBUH) became the dwelling place and meeting point of those two lights. And that lady was called the meeting place of the two lights of prophethood and imamate and the point of connection and gathering of two endless seas of virtues and the manifestation of two high statuses of prophethood and divine authority. For this reason, the noble Hadith of Kisa begins

with her lofty and glorious name, and her noble name is mentioned before the name of each of those divine lights separately, so that those two lights of prophethood and imamate are the axis, and the two lights of the existence of Imam Hasan and Husayn (PBUT) revolve around it.

4. Perhaps the secret behind the Angel of Revelation seeking permission directly from the Prophet, after seeking permission from God to be present under the Kisa with Muhammad and the Household of Muhammad (PBUT), is that the glorious truth and honor within the Kisa was a high status that only Muhammad and the Household of Muhammad (PBUT) attained. And what was happening within the Angel of Revelation, with all his greatness and high status, was the attainment of that lofty rank. For this reason, to ascertain his attainment of that status and position, after seeking permission from God to be present under the Kisa with Muhammad and the Household of Muhammad (PBUT), he again sought permission from the Prophet (PBUH).

It is also possible that God's permission was in a longitudinal manner and contingent upon seeking permission from His Prophet. For this reason, it became necessary for the Angel of Revelation to seek permission from the Prophet (PBUH) after seeking permission from God, because God's permission was contingent upon and conditioned by His Prophet's (PBUH) permission.

19. Lady Zahra (PBUH) and the Event of Mubahalah

Q: In the story of Mubahalah, we read that the Noble Prophet, by God's command, (1) invited the noble Lady Fatimah (PBUH), her husband the Commander of the Faithful, and their two beloved sons, Hasan and Husayn (PBUT), to Mubahalah and told them: "When I pray, you say Amin." The question is, why did the Prophet (PBUH) command them to do this?

(1) In this regard, the Quran says: "So whoever argues with you concerning him after what has come to you of knowledge, say, 'Come, let us call our sons and your sons, our women and your women, our souls and your souls; then let us earnestly pray and invoke the curse of Allah upon the liars.'" Aal-i-Imran/ verses 61/59. These illuminating verses speak of a great event—which has been very famous among Muslim people from the time it occurred until now. All commentators and narrators—except a few—believe that this verse was revealed to the Prophet when a discussion arose between him and the Christians of Najran concerning Christ (PBUH); because their great bishop believed Christ to be the son of God and opposed this verse: "Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, 'Be,' and he was." For this reason, the Prophet (PBUH), by God's command, to show the truthfulness of his call, invited them to Mubahalah, and at the appointed hour, he came to the meeting place hand in hand with his dearest ones and raised his hands in prayer and asked Ali, Fatimah, Hasan, and Husayn (PBUT) to say Amin. The Najran delegation, upon seeing their spiritual faces, regretted their decision and

requested peace and reconciliation. Narrators and commentators believe that the Prophet (PBUH) in the event of Mubahalah, among all men, women, and children, took only Ali, Fatimah, Hasan, and Husayn (PBUT) with him, and even though his wives, aunts, and other worthy Hashimite, Muhajir, and Ansar women were present; this mere taking of Lady Fatimah (PBUH), despite the verse's expression "our women and your women," indicates that only Lady Fatimah (PBUH) was entirely worthy of participating in Mubahalah, and this distinction belongs to her that the Prophet (PBUH) chose her alone. The Prophet (PBUH) said: "If God had servants on earth better than Ali, Fatimah, Hasan, and Husayn, He would have commanded me to do Mubahalah with them, but since there were none, the command came for me to go with these." This is evidence of their superiority. Yanabi' al-Mawaddah/ p. 244.

The truth is that we heard from a scholar who justified the secret of this action and this command as follows: The meaning of this action and this command is that: I, the Messenger of God, with this description and status as the Seal of the Prophets, my prayer is answered in terms of its requisites, and my request from God's presence is guaranteed. However, the condition for the actualization of that requisite and the fulfillment of that prayer is the pure breath of the Pure Lady (PBUH), whose pure existence must provide the condition for this actualization and fulfillment by raising her hands to the sky and saying Amin. This condition was laid down by divine revelation, and the Prophet's (PBUH) conduct followed it. However, at this point, the discussion arises: if we accept this justification, does it not mean that the condition for the acceptance of the Prophet's (PBUH) request and prayer is the Amin of the Pure Lady (PBUH), and we know that the effectiveness of the requisite is contingent on its condition, and in the context of Mubahalah, the condition for the fulfillment of the Prophet's (PBUH) request and the acceptance of his prayer in the story of Mubahalah with the Christians of Najran is also contingent on the raising of the hands of the other four holy beings, namely Ali, Fatimah, Hasan, and Husayn (PBUT)? Otherwise, the Prophet's (PBUH) prayer would not be fulfilled. Does this scholar's justification not lead to this?

A: In the name of God, Glorified be His Names.

In reliable narrations and the words of great scholars, other reasons have been given for taking Lady Fatimah and her children (PBUT) to Mubahalah. For example, in a reliable narration from Imam Reza (PBUH), in response to Ma'mun's question—who asked about the greatest virtue of the Commander of the Faithful (PBUH) in the Quran—he said: "The verse of Mubahalah indicates that..." The greatest virtue of the Commander of the Faithful (PBUH) in the noble Quran is the blessed verse of Mubahalah.

Also, one of the greatest religious scholars, in response to the question of what is the meaning and concept of placing women and children alongside the Prophet in the verse of Mubahalah, answered as follows:

This style of placing women and children alongside the pure self of the Prophet (PBUH) emphasizes the Prophet's (PBUH) inner trust and

certainty in the righteousness of his position and his conviction in the correctness of his call. This is because when someone dares to risk not only their own precious life but also their dearest ones, most beloved ones, and pieces of their heart for their goal, undertaking this great and perilous task, on the one hand, indicates the correctness of their call and their sincerity in speech, and on the other hand, it shows their confidence in the destruction of the opposing party and their family and loved ones if they resist the truth. And with this faith and certainty, he goes to Mubahalah with his dearest ones to achieve his goal and either guide the rebellious enemy to the right path or send them, along with their loved ones, to perdition and destruction.

20. The Lady Chief of the Women of the World: Is it Lady Mary or Lady Zahra (PBUT)?

Q: God in the Noble Quran, in a clear verse, has called Lady Mary, daughter of Imran, "Sayyidatun Nisa' al-Alamin" (Mistress of the Women of the Worlds). With this being the case, how can we say that Lady Fatimah Zahra (PBUH) is the Mistress of the Women of the Worlds or "Sayyidatun Nisa' al-Alamin"? Is this statement inconsistent with the clear text of the Noble Quran?

Furthermore, we cite some narrations from the Noble Prophet (PBUH) that say: "Indeed, Mary is the mistress of the women of her world." But does this statement not seem inconsistent with the Quranic statement that says: "And [mention] when the angels said, 'O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds'?"(1) What is the degree of authenticity of these hadiths in the presence of the noble verse?

.....

(1) Aal-i-Imran/ Verse 42.

.....

A: In the name of God, Glorified be His Names.

In the Holy Quran, the phrase "Sayyidatun Nisa' al-Alamin" is not mentioned, but this phrase is found in narrations and interpretations. The Quran says about Lady Mary: "And [mention] when the angels said, 'O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds.'"(1)

In the interpretation of this verse, it is stated that God's choice of the pure Mary was a choice from among the women and daughters of Mary's contemporary time to be the mother of Christ and to give birth to that great prophet as a virgin, without any human touch on that pure and chaste girl. However, the narrations concerning the description and praise of "Sayyidatun Nisa' al-Alamin" indicate their harmony and applicability to the noble existence of Lady Fatimah (PBUH) in an absolute sense, and not restricted to being the most excellent woman of her time, which is the description of Lady Mary (PBUH), the mother of Christ.

With this explanation, there is no slightest conflict between this statement and the noble verse, especially if we believe that the explanation of the concepts, doctrines, and teachings of the Quran and

its interpretation are among the exclusive rights of the Household of Infallibility, just as it is explicitly stated in the Quran: "And no one knows its interpretation except Allah and those firmly grounded in knowledge."(2)

.....

(1) Aal-i-Imran/ Verse 42.

.....

(2) "It is He who has sent down to you the Book. In it are verses precise in meaning (muhkamat) – they are the foundation of the Book – and others unspecific in meaning (mutashabihat). As for those in whose hearts is deviation, they will follow that of it which is unspecific, seeking discord and seeking its [apparent] interpretation. But none knows its [true] interpretation except Allah. And those firmly grounded in knowledge say, 'We believe in it; all [of it] is from our Lord.' And no one will be reminded except those of understanding." Aal-i-Imran/ Verse 7.

However, those in whose hearts is deviation will follow that of it which is unspecific, seeking discord and seeking its [apparent] interpretation, although none knows the interpretation of the Quran except God and those firmly grounded in knowledge.... It is worth noting that "Al-Rasikhun fi al-Ilm," or those firmly grounded in knowledge, has been interpreted as the Imams of the Ahl al-Bayt (PBUT).

21. The Status of Leadership and Sovereignty of Lady Mary and Lady Zahra (PBUT)

Q: Some say that Lady Fatimah (PBUH) is not the Mistress of the Women of the Worlds because this virtue, according to the clear statement of the Noble Quran, is exclusive to Lady Mary, as it says: "And [mention] when the angels said, 'O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds.'"(1)

.....

(1) Aal-i-Imran/ Verse 42.

.....

With this explanation, those narrations that indicate the superiority of the Pure Lady Fatimah (PBUH) cannot withstand this blessed verse. Is this statement correct?

A: In the name of God, Glorified be His Names.

When there is a conflict or confrontation between a verse and a hadith, one must resort to the factors of preference and search for them in that case, and decide and choose wisely and technically. However, when narrations interpret the verse, then one must adhere to its meaning, because rejecting the words of the infallible (PBUH) is, in reality, rejecting the Book of God.

The verse in question, without a narration, has two aspects and two possibilities:

a. One possibility is the selection of Mary (PBUH) as the most excellent woman of her time.

b. And the other possibility is the selection of Mary (PBUH) as the most excellent woman of all times. Both possibilities are plausible, but when a

narration truly comes from an infallible Imam (PBUH) in interpretation of the noble verse and clearly explains the meaning and concept of the noble verse, and explains to every researcher and truth-seeker that Lady Fatimah (PBUH) is a part of the existence of the chosen Prophet of God, and has a status before God and His Messenger that God is pleased with her pleasure and angered by her anger, and that she is the Mistress of the women of the worlds in all eras and generations, then there is no longer any room for the statement that the noble verse precedes the narration or narrations.

22. The Dowry of Lady Zahra (PBUH)

Q: Could you please provide information regarding the dowry that Lady Fatimah (PBUH) requested from the Commander of the Faithful, and clarify whether her marriage to Ali (PBUH) was a decision by the Prophet (PBUH) and a divine obligation, or if it was in coordination with the Prophet (PBUH) and accompanied by her choice and option?

A: In the name of God, Glorified be His Names.

The late Kulayni (1) in his noble book "Al-Kafi" narrated that the Noble Prophet (PBUH) said to Lady Fatimah (PBUH): "My daughter! Your marriage did not take place by my decision on earth, but rather by God's decision in the heavens, and your dowry, as long as the heavens and earth endure, is one-fifth of this world."

(1) The late "Muhammad ibn Yaqub Razi," known as "Thiqat al-Islam Kulayni," author of the book "Al-Kafi," is one of the renowned scholars of the Ahl al-Bayt (PBUT) school, who passed away in Baghdad in the year 329 AH, and his grave is in the market of Baghdad.

And also, in another narration regarding this matter, it is stated that the Commander of the Faithful (PBUH) sold his armor for five hundred dirhams and presented the price to Lady Fatimah (PBUH).

23. God's Command for the Marriage of Lady Zahra (PBUH)

Q: The marriage of Lady Fatimah (PBUH) to the Commander of the Faithful (PBUH) was according to God's will and command, because it was the marriage of light to light. Does the marriage of ordinary people also occur by divine decree and predestination, and is the act of marriage truly in God's hands, and the common choice and decision of men and women a superficial and illusory choice, or is it a real choice and they are the decision-makers?

A: In the name of God, Glorified be His Names.

In this truth, all share a common destiny: that from throughout existence, every thing and every action takes place according to God's creative command and divine decree—which does not negate human free will. However, the apparent meaning of the narrations indicates that the marriage of these two luminous lights of prophethood and imamate took place by God's command to His Prophet; otherwise, the commendable command of marriage, which is universal, applies to everyone.

It is clear that marriage in normal circumstances is a highly recommended act for humans. However, the performance of marriage

according to God's creative command and divine decree, or "Qada and Qadar," does not deprive humans of their will and choice or force them to do so. The best proof of this is the inner voice of every human and the effort of every individual and family to make a better choice in this regard.

24. The Spiritual Radiance of Lady Zahra (PBUH)

Q: Some of the narrations transmitted about the virtues and spiritual perfections of Lady Fatimah (PBUH) indicate that the creation of her light preceded the creation of the heavens and the earth. What is your opinion about a person who doubts these narrations, especially considering that strictness in the chain of narration of some narrations, such as the narration of "Sudayr al-Sayrafi"—which the late Shaykh Sadooq narrated in "Ma'ani al-Akhbar"—does not exclude it from the scope of authenticity?(1)

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(1) Ma'ani al-Akhbar/ p. 396, Chapter on Meanings/ Hadith 53.

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A: In the name of God, Glorified be His Names.

For a long time, I have referred to the narrations of the Ahl al-Bayt (PBUT) on this topic and have seen reliable narrations that indicate and guide to this truth. Therefore, if someone doubts this matter and refers to the narrations and still remains in doubt, I will neither declare him an infidel nor criticize or blame him. Rather, I say, "Your religion is for you, and my religion is for me." However, if he doubts this matter without referring to the narrations, he should present himself to a profound religious scholar so that a solution can be considered for his condition.

25. Lady Zahra (PBUH) Is Not an Ordinary Lady

Q: An individual says the following regarding the personality and spiritual perfections of Lady Fatimah Zahra (PBUH), Lady Zainab (PBUH), Lady Khadijah (PBUH), Lady Mary, and Lady Asiya, the monotheistic and truth-seeking wife of Pharaoh:

"...And when some people speak of certain unusual and supernatural characteristics in the personalities of these renowned ladies in human history, we find no characteristic in them other than an extensive natural capacity and favorable conditions and a conducive environment that allowed them to achieve such psychological and intellectual growth and flourishing, and practical commitment to good logic and conduct, and adornment with high values and standards, enabling them to balance and harmonize their natural potentials for growth and blossoming and to progress in life. Therefore, there is no need to believe in the existence of supernatural and unseen features in their existence and personality, because in terms of proof, one cannot reach certainty regarding such features..."

What is your opinion about the speaker of this statement, who seems to ignore the spiritual status of these great and historical ladies and views their astonishing growth and flourishing as the result of much effort, favorable conditions, and natural opportunities for growth and ascent?

A: In the name of God, Glorified be His Names.

Never can the noble mother of the infallible Imams (PBUT), or "Umm al-A'immah" (Mother of the Imams), Lady Fatimah Zahra (PBUH), be compared to other women of all times, even if they are learned, cultured, mature, and spiritual. This is because her origin of creation was such that God commanded His infallible Prophet, with all his prayers, worship, and spirituality, to engage in forty days of prayer, worship, and spiritual discipline. Then, fruits from beautiful Paradise came to him for him to eat, so that the earthly existence of Fatimah (PBUH) would be formed from those heavenly fruits. And she spoke to her mother before her birth! And after her birth, she ascended in perfection and beauty to such an extent that the Prophet (PBUH) kissed her hand and addressed that noble being as "Umm Abiha"!

Such a blessed existence undoubtedly possesses special distinctions; and she is the one for whom Gabriel brings revelation and divine message, and she becomes a Muhadditha (one spoken to by angels).

Other renowned and spiritual women, such as Lady Zainab (PBUH), may also attain high spiritual ranks through their profound thought, deep knowledge and insight, and worthy conduct and performance. As Allamah Mamaqani writes about Lady Zainab (PBUH), the noble lady of Banu Hashim: "Regarding the exalted personality of Lady Zainab (PBUH), I can neither say that she possesses the high status of infallibility, nor can I deny this great and glorious characteristic from her."

With this explanation, great and spiritual ladies like Lady Fatimah Zahra (PBUH), Lady Zainab (PBUH), Lady Khadijah (PBUH), and Lady Mary (PBUH), in addition to all ordinary perfections and distinctions, possessed supernatural characteristics, and they cannot be compared to other women, even if they are geniuses, good people, and worthy individuals of their time.(1)

26. The Relationship Between the Night of Qadr and Lady Fatimah Zahra (PBUH)

Q: What is the relationship between the blessed Night of Qadr and the spiritual personality of the Pure Lady, Lady Fatimah Zahra (PBUH)?

A: In the name of God, Glorified be His Names.

In Tafsir al-Safi, under the opening verses of Surah al-Dukhan, it states: "In the name of God, the Most Gracious, the Most Merciful. Ha. Mim. By the clear Book, indeed, We sent it down on a blessed night. Indeed, We were warners. In it, every wise matter is distinguished."(2)

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(2) Ad-Dukhan/ Verses 1-4.

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Under these verses, it is narrated that a Christian man asked Imam Kazim (PBUH) about the inner meaning of these verses. The Imam replied: "As for 'Ha. Mim,' it refers to the noble existence of Muhammad (PBUH). And as for 'the clear Book,' it refers to the Commander of the Faithful Ali (PBUH). And as for 'the blessed night,' it refers to the blessed existence of Lady Fatimah (PBUH). And as for the statement, 'In it, every

wise matter is distinguished,' it refers to the truth that much good and blessing will reach the world and its inhabitants from that great lady."

In short, just as the blessed Night of Qadr is a source of mercy and blessing for our people, the precious existence of the mother of the infallible Imams (PBUT), Lady Fatimah Zahra (PBUH), is also a source of much good and mercy for the world and its inhabitants.

27. The Special Prayer of Lady Fatimah Zahra (PBUH)

Q: There is a famous and well-known prayer that is as follows: "O Allah, I ask You by the right of Fatimah and her father and her husband and her children and the secret deposited within her, to send blessings upon Muhammad and the family of Muhammad and to deal with me as You are worthy, and not to deal with me as I am worthy, by Your mercy, O Most Merciful of the merciful ones."(1) Is it permissible to recite this prayer in Qunut (supplication during prayer)?

(1) أللّهُمَّ إنِّی أَسْئَلُكَ بِحَقِّ فاطِمَة وَ أَبِيْها وَ بَعْلِها وَ بَنِيْها وَ السِّرِ الْمُسْتِوْدِعِ فِيْها
أنْ تُصَلِّیَ عَلی مُحَمَّد وَ آلِ مُحَمَّد وَ أنْ تَفْعَلَ بِی ما أنْتَ أَهْلُهُ وَ لا تَفْعَلَ بِی ما أنَا أهْلُهُ بِرَحْمَتِكَ یا أَرْحَمَ الرّاحِمِین»

O God! I humbly ask You by the right of Fatimah and her father and her husband and her two children and the secret deposited within her noble being, to send blessings upon Muhammad and the family of Muhammad and to deal with me with Your mercy and compassion as You are worthy, and not to deal with me as I am worthy, O Most Merciful of the merciful ones!

A: In the name of God, Glorified be His Names.

If it is recited with the intention of being part of the prayer (wurood), it is not permissible. However, if it is recited as a general supplication and prayer to God, it is not only permissible but also good.

28. The Constructive Effect of Reciting "O Allah, send blessings upon Fatimah (PBUH)..." on the Fetus

Q: I have searched extensively in narrations, lessons, lectures, and important books to find prayers, concepts, and religious instructions whose performance and observance, from the beginning of fetal formation to various stages of child and adolescent upbringing, would have a positive effect on human children and guide them to the path of guidance, faith, and adherence to the school of Ahl al-Bayt (PBUT). However, I found nothing that would meet my needs and desires. Since I am very much thinking about this and wish for my child—who is now a fetus—to be raised as a knowledgeable person, a memorizer of the Quran, and a servant of Imam Husayn (PBUH) in the future, I ask you—may God preserve your blessed existence—to guide me to sources and writings in this regard, to know which prayers and supplications to use to achieve this wish?

A: In the name of God, Glorified be His Names.

In this regard, sincerely reciting Du'a al-Ahad and Ziyarat Ashura every day has an effect. Among the effective recitations is also to chant this prayer 530 times with purity and sincerity and in a place away from the eyes of others: "O Allah, send blessings and peace upon the noble existence of Lady Fatimah and upon her noble father and her respected husband and her two children and upon the secret entrusted within her noble being, by the number of what Your infinite knowledge has encompassed."

29. Testifying to the Mistress, Lady Fatimah (PBUH), in Adhan

Q: When performing the Adhan and Iqamah, in addition to the three testimonies, can the worshipper, with the intention of seeking proximity to God (Raja'), not with the intention of it being part of the Adhan (Wurood), add the testimony to the Mistress, Lady Fatimah Zahra (PBUH)? For example, after testifying to the oneness of God and the prophethood of Muhammad (PBUH), say: "...I testify that Ali is the Commander of the Faithful and that Fatimah is the Mistress of the Women of the Worlds and her infallible children are the proofs of God..."?

A: In the name of God, Glorified be His Names.

There is no objection or issue in the preference of testifying to the Wilayah of the Commander of the Faithful (PBUH) in the Adhan and Iqamah. Rather, it is one of the rituals of the Shiite school that no one should abandon. However, testifying to the Wilayah of his infallible children (PBUT) with the intention of remembering God is good, and not with the intention of it being part of the Adhan (Wurood). The same applies to testifying to the truth that Lady Fatimah (PBUH) is adorned with the characteristic of infallibility and is the Mistress of the women of the two worlds.

30. The Superiority of Tasbih of Lady Fatimah Zahra (PBUH) over Nawafil (Supererogatory Prayers)

Q: Which of these two great acts of worship and spirituality is superior in terms of reward, performing the Nawafil prayers of Maghrib and Isha, or engaging in the Tasbih of Lady Fatimah Zahra (PBUH)?

A: In the name of God, Glorified be His Names.

The Tasbih of Lady Fatimah Zahra (PBUH) is superior in terms of reward. This is because in a reliable hadith from Imam Baqir (PBUH), it is narrated that he said: "God, the Wise, has not been worshipped by anything better than the Tasbih of Fatimah. If there was anything better than it, the Prophet would have bestowed it upon Fatimah."(1)

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(1) Bihar/ vol. 43 / p. 64; Safinat al-Bihar/ vol. 1 / p. 593.

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And in another narration from Imam Sadiq (PBUH), he said: "The Tasbih of Lady Fatimah Zahra (PBUH) every day after prayer is dearer to me than a thousand rak'ahs of prayer." He also said: "Whoever praises God sincerely with the Tasbih of Lady Fatimah (PBUH) has truly remembered Him much." It is worth noting that the narrations indicating the

superiority of the reward of the Tasbih of Lady Fatimah (PBUH) are numerous.

31. The Superiority of Engaging in the Tasbih of Lady Fatimah Zahra (PBUH) After Prayer

Q: After the salutation of congregational prayer, which of these two devotional and spiritual acts is superior in terms of reward: first sending blessings upon Muhammad and the family of Muhammad (PBUT) and then engaging in the Tasbih of Lady Zahra (PBUH)? Or first engaging in the Tasbih of Lady Zahra (PBUH) and then...

On the Remembrance of Fatimah (PBUH)

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1. Bahar/ Vol. 43/ p. 64; Safinat al-Bahar/ Vol. 1/ p. 593.

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To engage in the glorification of Lady Fatimah (PBUH) and then send blessings upon Muhammad and his family (PBUT)?

A: In His name, glorified be His names.

It is told in a strong tradition from Imam Sadiq (PBUH): The knowing and spiritual worshiper, after the salutation of prayer, always places the glorification of Lady Fatimah (PBUH) before all other matters, even before sending blessings upon Muhammad and his family (PBUT).

On the Daughters of the Prophet

32. Lady Fatimah Zahra (PBUH) - The Prophet's Only Daughter

Q: There is talk among historians and traditionists regarding the number of the Prophet's daughters. Were Zaynab, Ruqayyah, and Umm Kulthum truly his daughters, or Khadijah's, or the daughters of Halah, Khadijah's sister (PBUH)? And did that great lady, due to her good character and ample means, take them under her material and spiritual wing and raise them in the lofty shadow of the great Prophet of Islam (PBUH)?

Traditions, sound and true, have come down: When Ruqayyah, the Prophet's daughter (PBUH), died, he said: "Join our righteous and good-doing predecessors..." (1)

And in the book Kafi, with its chain of transmission from Muhammad ibn Yahya, and from Ahmad ibn

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1. Kafi/ Vol. 3/ p. 241.

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Muhammad, and from Bakir, and from Zurarah, and he from Imam Sadiq (PBUH), it is related that he said: Lady Fatimah (PBUH) instructed the Commander of the Faithful (PBUH) to marry her sister's daughter after her, and he did so. (1)

And also in Muqni'ah by Shaykh Mufid and Tahdhib by Shaykh Tusi, in the supplications for the days of Ramadan, in the blessings upon the Prophet (PBUH) and the Imams of Light, it is narrated from the leaders of the Household (PBUT):

"O Allah, send blessings upon Ruqayyah, daughter of Your Prophet, and curse whoever harmed Your Prophet concerning her. O Allah, send blessings upon Umm Kulthum, daughter of Your Prophet, and curse whoever harmed Your Prophet concerning her..."

And some traditions and supplications also show that they were the daughters of the Prophet (PBUH) and not the daughters of Lady Khadijah or Halah. What is your view on this?

A: In His name, glorified be His names.

I have looked into this matter. Like a number of earlier scholars, such as the late Sayyid Murtada, I hold that Lady Khadijah (PBUH) was a virgin when she married the Prophet of God. She was not 40 years old at the time of the marriage contract but 24. Therefore,

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1. Kafi/ Vol. 5/ p. 555.

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without a doubt, they were the daughters of Lady Khadijah's sister, not her daughters and the Prophet's (PBUH).

On the Purity of Fatimah (PBUH)

33. Keeping Lady Fatimah Zahra (PBUH) away from Disliked Acts

Q: A tradition is found in Musnad Fatimah where she seemingly states:

"The Messenger of God passed by me as I lay prostrate in morning sleep. He stirred me gently with his foot and said: 'My daughter! Arise and bear witness to your Lord's provision, and be not among the heedless, for God distributes the provisions of people between the rise of dawn and the rise of the sun.'" (1)

Do you find this tradition sound?

A: In His name, glorified be His names.

I do not trust traditions that come only through the Sunnis, for reasons discussed elsewhere. This tradition is one of those that came only through them.

Beyond that, it has problems in meaning and implication. From one side, it speaks of Lady Fatimah's morning sleep, which is a disliked act without excuse. It also tells of a kind of reproach from the Prophet for her sleep at that hour. These things are not consistent with the characteristic of infallibility of that exemplary lady. And God knows best.

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1. Suyuti/ Musnad Fatimah al-Zahra/ p. 220.

On the Stature of Lady Fatimah and the Imams (PBUT)

34. Comparing the Status of Lady Fatimah and the Imams (PBUT)

Q: Is the status of Lady Fatimah (PBUH) greater than that of Imam Hassan and the other Imams (PBUT)?

A: In His name, glorified be His names.

In several traditions, it is said that the Imams (PBUT) are proof over God's creation, and Lady Fatimah (PBUH) is proof over them. The Holy Prophet (PBUH) would kiss Fatimah Zahra's hand (PBUH) and stand fully when she entered the gathering. He did not show these respects—which were certainly divine—to the Commander of the Faithful (PBUH). Nevertheless, I do not have a definitive opinion on this matter.

On the Holy Spirit and Fatimah (PBUH)

35. Is there a tradition stating 'The Holy Spirit is Lady Fatimah' that is authentic?

Q: Is there a tradition stating "The Holy Spirit is Lady Fatimah" that is authentic?

A: In His name, glorified be His names. Shia scholars generally and Sunnis mostly have stated that the very matter of the body of the Pure Siddiqah, Lady Fatimah Zahra (PBUH), is not from the matter of this world but from Paradise and from the highest fruits of Paradise. As for the spirit suitable for this body, which God Almighty chose for her, it is from the divine secrets, and we cannot comprehend it from the traditions — those spirits were created from the light of God's greatness. The Prophet (PBUH) stated in a tradition that God created the light of Lady Fatimah from His own light before the creation of the earth and the heavens and before the creation of Adam (PBUH).

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On the Assault on Fatimah (PBUH)

36. Proof of Lady Fatimah Zahra (PBUH) being slapped and trapped between the door and the wall.

Q: Is it proven that Lady Fatimah (PBUH) was slapped and trapped between the door and the wall?

A: In His name, glorified be His names.

The traditions and history are so numerous that no doubt remains, especially the traditions narrated by the opponents.

Why the Prophet Kissed Fatimah's Hand

37. Why did the Prophet kiss Lady Fatimah's hand?

Q: Why did the Prophet of Islam consider Lady Fatimah the light of his eyes, honor her greatly, and kiss her hand, even though he had other children?

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A: In His name, glorified be His names.

Because the substance of Lady Zahra's body (PBUH) was not from the substance of this world but from Paradise and its fruits, as both Shia and Sunni have narrated. As for the spirit appropriate to that body, it is among the secrets that we do not comprehend; we only understand from the reports that her spirit is from the light of God's greatness. In Ma'ani al-Akhbar by Sadduq, it is related: The Messenger of God (PBUH) said, "God created the light of Lady Fatimah before He created the earth and the heavens." Some people then said, "O Prophet of God, is she not a human?" He (PBUH) replied, "Lady Fatimah is a human houri; God Almighty created her from His light before He created Adam..."

On Denying the Infallibility of Fatimah (PBUH)

38. The ruling on a scholar who denies the infallibility of Lady Fatimah (PBUH).

Q: What is the ruling on a scholar who denies one of the necessities of the religion, such as the infallibility of the Imams of Light (PBUT), or attributes error to them in matters other than conveying the religion, or denies the infallibility of Lady Fatimah (PBUH), or her characteristic of being Batul?

A: In His name, glorified be His names.

If the denier of Lady Fatimah's infallibility (PBUH) or the denier of her attribute of being Batul is a scholar aware of the religious proofs, and there is no possibility of misunderstanding on his part, I would not affirm his Muslim identity. This truth, after a proper review of religious proofs, is among the clear facts.

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On the Veil of Fatimah (PBUH)

39. The Veil of Lady Fatimah (PBUH)

Q: Will faithful and pious people, or the dwellers of Paradise, see the Lady of the Two Worlds, Lady Fatimah Zahra (PBUH)? Can these faithful people and dwellers of Paradise see that great lady in a dream and behold her spiritual countenance?

Traditions regarding Lady Fatimah (PBUH) indicate that when she passes among people, God's command is issued to lower their gazes, and if we are, God willing, among the people of Paradise, the matter will become clear to us.

However, as for someone who sees that lady in a dream, it is understood from the traditions that they cannot behold her radiant countenance.

On Fatimah's Presence at Karbala

40. Lady Fatimah (PBUH)'s Presence at Imam Hussein's (PBUH) Place of Martyrdom

Q: What is your view on the traditions that speak of the presence of the Holy Prophet and Lady Zahra (PBUH) beside the noble body of Imam Hussein (PBUH) after his martyrdom?

A: In His name, glorified be His names.

If there was only one weak tradition on this matter, and it indicated their presence beside that noble body, I would be certain of it, let alone the many traditions that have been narrated concerning this matter.

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The Prophet Kissing Fatimah's Hand (PBUH)

41. The Prophet (PBUH) Kissing Lady Fatimah's (PBUH) Hand

Q: Is the Prophet Muhammad (PBUH) kissing the hand of Lady Fatimah (PBUH) authentic, and are its chains of narration sound?

A: In His name, glorified be His names.

The Messenger of God (PBUH) kissing the hand of the Mistress of Women, Lady Fatimah Zahra (PBUH), is narrated by Shaykh Tusi in Amali Vol. 2 and Bihar al-Anwar Vol. 43, and from the Sunnis, Hakim Nishaburi has also narrated it and deemed it authentic.

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Part Two: Questions and Answers Regarding the Oppression and Martyrdom of Lady Fatimah Zahra (PBUH)

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The Order of Sufferings upon Lady Zahra (PBUH)

42. The Sequence of Hardships that Befell Lady Zahra (PBUH)

Q: We know that after the painful passing of the Prophet (PBUH), heartbreaking hardships and calamities, such as the usurpation of the caliphate, the confiscation of Fadak, the breaking of ribs, and injury to her side, befell his daughter, Lady Fatimah Zahra (PBUH), at the hands of the usurpers. Now, the question is: What was the order of these sorrowful

events? And was her famous presence and sermon in the Prophet's Mosque after which of these calamities?

A: In His name, glorified be His names.

First, the caliphate was usurped. Then Fadak was taken. After that came the breaking of her ribs and the injury to her side. Lady Fatimah Zahra’s famous sermon in her father the Prophet’s mosque was after this chain of sufferings and calamities.

The Story of Fadak

43. The Story of Fadak

Q: What is the story of Fadak?

A: In His name, glorified be His names.

Traditions from both Shia and Sunni sources confirm that when the verse "So give the kinsman his due" (1) was revealed, the Prophet (PBUH) called his daughter Lady Fatimah (PBUH) and bestowed Fadak upon her. Fadak was the best part of the Khaybar lands, which some Jews had surrendered to him, and by God's command, it became his exclusive property. (2)

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1. Rum/ verse 38.

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2. "So give the kinsman his due and the poor and the traveler." Rum/ verse

38. In this verse, God commands the Prophet (PBUH) to give his relatives their due. Now, one must see who his relatives are and what their "due" is. It is clear that the relatives of the Prophet (PBUH) in such verses refer to Ali, Fatimah, Hassan, and Hussein (PBUT). With this explanation, the

clear message of the Quran is: O Prophet, give the rights of these esteemed figures - who are your closest relatives - to them. In this regard, it is stated that: With the revelation of this verse, the Prophet (PBUH) handed over "Fadak" to Fatimah (PBUH) so that she could manage it as she wished and benefit from it. This matter has also been narrated from Imam Baqir and Sadiq (PBUT). Therefore, this truth is well-known among the great Shia scholars. In addition to Shia scholars, many Sunni traditionists have also included this narration in their most important sources and attested to its authenticity; for example: 1. In "Kanz al-Ummal" and its abridgement - which was printed on the margin of "Musnad Ahmad ibn Hanbal," under the heading "Maintaining Kinship" from the book "Akhlaq" - it is narrated from "Khudri" that: With the revelation of the verse "So give the kinsman his due," the Prophet (PBUH) addressed his noble daughter and said: "O Fatimah, Fadak is yours!" Fadak, from now on, will be yours. 2. "Hakim" in his history, and "Suyuti" in "Al-Durr al-Manthur" have narrated that: After the revelation of the verse: "So give the kinsman his due," the Prophet (PBUH) called his daughter Fatimah (PBUH) and, by God's command, bestowed Fadak upon her. Al-Durr al-Manthur/ Vol. 4/ p. 177. 3. "Ibn Abi al-Hadid" in "Sharh Nahj al-Balaghah" holds that this narration has been transmitted through various other ways: When the verse "So give the kinsman his due" was revealed, the Prophet (PBUH) called Fatimah (PBUH) and bestowed Fadak upon her.

After the Prophet's passing (PBUH), the Caliph seized it. He drove Lady Zahra's (PBUH) agent from there. She, in defense of her right and to fight against usurpation and injustice, demanded it in the best manner. But the Caliph denied her right and rejected her witnesses. She pursued her right through inheritance and made her arguments, but the Caliph still withheld Fadak from her.

The Scope of Fadak

44. The Extent of Fadak

Q: As you know, "Fadak" was a gift from the Prophet (PBUH) to his daughter, Lady Zahra (PBUH). Therefore, I ask you: Where does this blessed land begin on the world map? How far does it extend? And what is its area?

A: In His name, glorified be His names.

As Yaqut Hamawi states in Mu'jam al-Buldan, Fadak was a village in the land of Hijaz, and between it and Medina, some say there were two or three days' journey. This village was near Khaybar and exists now, known to the people of Medina, but sadly, it lies abandoned.

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In some transmitted narrations, its true extent reaches Aden and Samarkand on one side, and Africa and Sayf al-Bahr on the other. These narrations show that what was usurped from the Household (PBUT) was not just the garden and village of Fadak, but the scope of caliphate and the spiritual, scholarly, ethical leadership over Muslims and Islamic lands.

Thus, according to these traditions, all land and time are like Fadak. And whoever claims to be truthful in their claim and wishes to remove the hand of usurpation and injustice from Fadak and return it to its rightful owners must remove their hand of dominance and control from the entire earth and leave people free. For the return of what was usurped is not complete without its full return.

Fadak: Theological or Historical?

45. Is the Story of Fadak a Theological Story or a Historical Event?

Q: In your opinion, is the sorrowful story of Lady Zahra's (PBUH) Fadak a theological or historical story?

A: In His name, glorified be His names.

We hold that the story of Fadak is a theological matter and story, because it is built upon and intertwined with the defense of the heavenly leadership of the Commander of the Faithful (PBUH), following the sorrowful events after the Prophet's passing (PBUH) and the usurpation of the caliphate.

Fadak in the Caliphate of the Commander of the Faithful (PBUH)

46. Fadak in the Caliphate of the Commander of the Faithful (PBUH)

Q: How did the Commander of the Faithful (PBUH) act concerning Fadak during his caliphate?

A: In His name, glorified be His names.

Some of the Commander of the Faithful's (PBUH) words on this matter indicate that Fadak was under his possession during his caliphate, and he says:

"Yes, of all that the sky overshadowed, Fadak was in our hands. Then a people begrudged it, and another people generously relinquished it. And God is the best judge. What do I do with Fadak and other than Fadak? For the soul's destiny tomorrow is a grave where its traces cease in its darkness, and its news disappears. It is a pit, even if its breadth were increased and the hands of its digger made it wider, stones and clods would compress it, and accumulated earth would block its gaps..." (1)

Based on this speech, it appears that

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1. Nahj al-Balagha/ Letter 41.

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Fadak was reclaimed during his caliphate. However, we consider this understanding unlikely, especially since this phrase in Nahj al-Balagha is written in the past tense during his caliphate, indicating that it speaks of past events concerning Fadak.

In any case, historical evidence regarding his handling of Fadak at that time is not conclusive. It does not clarify whether he returned it to its original owners - the heirs of Lady Fatimah Zahra (PBUH) - or if he did not have the opportunity to address it and left it in its existing state.

Fatimah's Words to Ali (PBUH): Protest or Enlightenment?

47. Lady Zahra's (PBUH) Protest to Imam Ali (PBUH) or Informing the People of the Situation?

Q: Do the words of Lady Zahra (PBUH) to Imam Ali (PBUH), when she said:

"O son of Abu Talib, you have wrapped yourself like a fetus and sat in the corner like a miser, you have broken the leading wing and your unarmed feathers have betrayed you. Woe is me in every dawn and woe is me in every dusk. The support is gone and the arm is weakened..." and so on, constitute a form of protest and aggression against the status of Imamate?

A: In His name, glorified be His names.

There is no doubt that Lady Fatimah Zahra (PBUH), with the permission of the Commander of the Faithful (PBUH), left her home for the mosque and delivered that very important sermon in defense of the sanctity of Wilayah and Imamate. After Imam Ali (PBUH) opposed the two Shaykhs and the events that followed, she left her home only to express and defend the truth and to establish proof and evidence, by the command of Imam Ali (PBUH). Imam (PBUH) was aware of all her plans because they are both infallible and know their duties best in every position.

Therefore, Lady Fatimah (PBUH) was a soldier who went forth by the commander's order and fulfilled her mission perfectly with complete and clear proofs and arguments. When she returned, she had a special conversation with the Imam (PBUH) that went beyond marital discourse, as she had returned from a very heavy jihadist struggle and duty. Hence, she spoke to the Imam (PBUH) in the language of a striving soldier, and did not say: "O cousin," or "O Abul Hasan," but rather said: "O son of Abu Talib! You have wrapped yourself like a fetus in the womb, and embraced your knees to such an extent that you are annihilated in the essence of God, as if there is no world and you see nothing but God and Islam, and you have chosen this annihilation in God by your own will and choice, not by deficiency or shortcoming, and this is the garment of indifference to the world and its adornments that you have worn, and thus 'no blame of a blamer affects you in God,' meaning you do not think of the world at all when you do something for God, which means you have endured all harm and annoyance for the sake of God's pleasure, and you have become isolated and accused. Although this address is to the Imam (PBUH), the intention is to inform the people, because they brought about this situation for him and separated the spirit of religion from its body. However, it must be noted that the Commander of the Faithful (PBUH)

chose a path in connection with this very dangerous and perilous plot to protect the foundation of religion and the tradition of the Prophet of Islam (PBUH) from its harm, and had no regard for the glitter and leadership of the world so as to draw his sword for it. This is because the Imam had ascended to such a height in annihilation in God's essence that he saw only God and completely surrendered himself to His will, and whatever God Almighty desired of him, he accepted with his whole being. And wearing this garment of piety and submission means abandoning the worldly glitter in which there is love for status, prestige, and leadership. He was not thinking about such matters to do anything for their sake; rather, the Imam has a very high and exalted status that only God Almighty knows, and he possessed such power and courage that he could have removed all opponents from his path. But the Imam (PBUH) was a servant of God and acted by His command: "They do not precede Him in speech, and they act by His command." (Imams do not precede God in speech and always act by His command). One day, he alone defends the Prophet of Islam (PBUH) in the battles of Badr and Uhud, and crushes all the famous champions of the enemy. And another day, he endures plots with patience and forbearance. This is the very submission and contentment with God Almighty's will. And choosing the corner of the house was not a simple matter; rather, he is God's proof. In every act of his, there is a sacred and luminous purpose, which was to preserve the achievements of the message and introduce them to human society. Therefore, in his divine position, he did not fall short and performed his very difficult and arduous responsibility well, and welcomed every event as long as it was according to divine wisdom, even if it was heartbreaking and backbreaking. In short, the analogy "like a fetus in the mother's womb, you have hugged your knees" means that you are annihilated in God and are not at all aware of worldly matters such as leadership, government, etc., like a child who is unaware of matters outside the mother's womb. And whoever endures hardship for the sake of God - despite having the power to do anything - and does not do that thing, is considered accused in the eyes of the people. This is the result of what he did for God to be the very essence of annihilation in God, and he chose and willed this garment of annihilation in God, not out of deficiency or shortcoming. This is the very garment of indifference to the world and the disbelievers, and for this reason, "no blame of a blamer affects him in God."

Compensating for Weakness in Non-Fiqhi Traditions

48. Compensating for the Weakness of Some Non-Fiqhi Traditions with Practical Notoriety

Q: Among the jurists of the Household's (PBUT) school, it is clear that practical notoriety compensates for the weakness of a tradition's chain of narration. Based on this, if a tradition has a weak chain of narration, but our early scholars acted upon it, their very action on the basis of that tradition's implication compensates for the weakness of its chain. This is because they, being closer to the time of its issuance, may have seen signs and evidence of its authenticity which made it trustworthy to them, and these signs of authenticity did not reach later generations, but if they had, they would have led to trust in its issuance. Can this style and principle be extended to non-fiqhi traditions as well? For example, the tragic incident of the breaking of Lady Zahra's (PBUH) ribs and side in the sorrowful story of the assault on her house has been accepted by early scholars of our school, and treated with such care that a slight scrutiny leads to trust in its issuance. So, if the manner of dealing with and accepting a tradition by early scholars compensates for the weakness of its chain, this criterion applies to this sorrowful event and similar ones as well. With this clarification, the narration of the tragic breaking of Lady Zahra's (PBUH) ribs and side is only an example, and our question is about the style and method. What is your view on this matter?

A: In His name, glorified be His names.

That is correct. This evidence also includes non-fiqhi traditions. However, it must be remembered that notoriety has categories:

* Narrative notoriety.
* Practical notoriety.
* And jurisprudential notoriety.

Narrative notoriety refers to the reasons for preferring one of two transmitted traditions on a subject over the other.

Practical notoriety refers to the reliance of the famous on a tradition in issuing a fatwa, and this practical notoriety is one of the distinguishing features of authenticity from non-authenticity.

However, jurisprudential notoriety neither compensates for the weakness of a tradition's chain nor is it a reason for preference. Therefore, if the

questioned matter falls under practical notoriety, your point is correct, and this criterion applies to non-fiqhi traditions as well. Otherwise, it has no effect on the practice of early scholars in compensating for the weakness of a tradition's chain, and it will not compensate for its weakness. Pay more attention to this matter.

The Commander of the Faithful (PBUH) During the Attack on Fatimah (PBUH)

49. The Commander of the Faithful during the attack on Lady Fatimah (PBUH)

Q: A matter occupies my mind and is unbearable for me: On the one hand, I see the indescribable zeal and bravery of the Household (PBUT) in seeking and defending truth and justice, especially the father of martyrs, Imam Hussein, upon whom be peace. I look at him when his son Ali Akbar is martyred; he places his pure body on the scorching sands of Karbala and goes to his sister, the Noble Lady Zaynab, upon whom be peace, lest any harm befall her sanctity and dignity. Witnessing this lofty and glorious spirit, I face this question: Where was the Commander of the Faithful (PBUH), that paragon of chivalry and bravery, when the oppressors attacked our master and mistress, Lady Fatimah Zahra, upon whom be peace? And what was his stance in the face of this ugly and horrific crime? And what are our reasons for this stance?

A: In His name, glorified be His names.

Before answering this question, I must point out an important matter: Because we are followers of the Household's (PBUT) school, we are commanded to submit to their teachings, commands, and prohibitions, even if the truth of their command or warning is not clear to us. This is because there might be a secret and wisdom in these matters that we are not aware of. (1)

1. For example, consider this narration in this regard. A man came to Imam Hasan (PBUH) and said: "O son of the Prophet! I am one of your followers and a traveler on your glorious path!" The Imam, in delineating the criterion for being a Shia, said: "O servant of God! If you are obedient to us in our commands and prohibitions, then you have spoken truly. But if

you are otherwise, then do not increase your sins by claiming an honorable rank to which you do not belong. Do not say: 'I am from your Shia,' but rather say: 'I am from your lovers and supporters and from the enemies of your enemies,' and in that case, you are in good and heading towards good." Majmu'at Warram/ p. 113/ Haydari Institute edition.

From the leaders of the Household (PBUT), this tradition has been narrated:

"Indeed, our affair is difficult and arduous; none can bear it save an angel near to God, or a sent Prophet, or a servant whose heart God has tested for faith..." (1)

As for the stance of the Commander of the Faithful (PBUH) in this sorrowful and tragic story: Yes, it is true that the Commander of the Faithful (PBUH) is the leader of all zealous and truth-seeking people throughout history. But if the circumstances of the time and the preservation of religion demand that he patiently endure every injustice done to himself and his family, can he still resort to the sword of courage and resistance? Especially when he has received foresight and news from his brother, the Messenger of God (PBUH), about the bitter events after his passing, and the Prophet of God (PBUH) has informed him of those bitter events and commanded him to patience and forbearance. And those transgressors were also aware of these traditions and narrations, and for this very reason, they dared to attack his house

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1. Khisal al-Sadduq/ p. 290.

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It is worth noting that in some versions, instead of the word "amrana" (our affair), "hadithana" (our narration) is used, but we see no difference in meaning.

and commit an ugly and oppressive injustice. Could the Commander of the Faithful (PBUH) in these circumstances forget the Prophet's (PBUH) command of patience and, relying on his bravery and ability, respond to them with the sword of justice?

Clearly, never. Look at some of the traditions narrated in this regard.

Among those traditions is what Sulaym ibn Qays al-Hilali stated in his book:

"Then he (PBUH) approached his daughter and said: 'You are the first of my household to join me, and you are the mistress of the women of Paradise. You will see injustice and anger after me until you are struck and a rib from your ribs is broken! May God curse your killer...'" (1)

The narration continues that he then turned to the Commander of the Faithful (PBUH) and said:

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1. Kitab Sulaym ibn Qays/ 427; Ihtijaj Tabarsi/ Vol. 1/ p. 111; Al-Ghaibah/ p. 193.

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"As for you, O Abu al-Hasan! The nation will betray you. If you find helpers, then strive against them. Otherwise, hold back your hand and preserve your blood, for martyrdom is ahead of you..." (1)

And also in various sources, in the account of the bitter event of the attack on Lady Fatimah's (PBUH) house, it is stated: Ali (PBUH), during the tyrannical army's attack on his house, bravely leaped up and grabbed Umar's belt, throwing him to the ground with such force that his nose and neck were severely pained. The Commander of the Faithful (PBUH) decided to kill him for his transgression and wickedness, but suddenly remembered the Prophet's (PBUH) words and his advice, and immediately released Umar, exclaiming:

"By Him who honored Muhammad with prophethood, O son of Sahhak! Had it not been for a divine decree that preceded, and His covenant with the Messenger of God, you would have known that you would not enter my house..." (2)

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1. Ibid.

2. Bayt al-Ahzan/ p. 110; Bihar/ Vol. 28/ p. 266; Tafsir Qummi/ Vol. 2/ p. 159.

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Ali's (PBUH) Patience for the Sake of Religion

50. The Commander of the Faithful's Patience for the Sake of Religious Interests

Q: We believe that after the betrayal of the Saqifah incident and the subsequent tragic events, including the assault on the house of the Pure Siddiqah, Fatimah (PBUH), and on that Great Lady herself, the Commander of the Faithful (PBUH) engaged in an intelligent and courageous intellectual, cultural, social, and political struggle for the salvation of religion and society. After exhausting all arguments, due to the Prophet's (PBUH) recommendation and in consideration of religious interests and to prevent the collapse of society, he was compelled to endure a bitter patience and a silent oppression, like a thorn in the eye and a bone in the throat. (1)

But if someone does not accept this truth, that his magnificent silence after that protest, struggle, and completion of the argument was solely for the sake of religion and the unity of the community, what is the decisive response in this regard?

A: In His name, glorified be His names.

If someone asks whether the shining sun is shining or not, and another answers, "Yes," and then says, "What is the reason for this shining of the sun?" And he calmly and gently replies, "The light of the sun is the reason for its shining." And if the first person still says, "Its light and shining do not convince me," can that servant of God provide another reason to this truth-denying and obstinate questioner?

1. "Indeed, by God, so-and-so clothed himself with it, and he surely knew that my position to it was like the pivot to the millstone. The torrent flows down from me, and the bird cannot ascend to me. So I drew a curtain apart from it, and withdrew my side from it. And I pondered whether to attack with a hand that had lost its strength, or to endure a blinding darkness, in which the old would grow old, and the young would grow grey, and a believer would toil until he met his Lord! So I saw that

patience on this was more prudent. So I was patient, though in the eye was a speck, and in the throat a choking, seeing my inheritance plundered..."

Nahj al-Balagha/ Sermon 6.

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In the belief of the followers of the Household (PBUT), the great Prophet of Islam (PBUH), in the last days of his life, informed the Commander of the Faithful (PBUH) of the horrific and sorrowful events after his passing and commanded him to patience and forbearance. This command of patience was for the sake of God's religion and the foundation of the newly established Islamic society. The Commander of the Faithful's (PBUH) actions were solely in this direction. (1)

The Time of Fatimah's Radiant Sermon

51. The Time of Lady Fatimah's (PBUH) Brilliant Sermon

Q: We have a question regarding the date and time of Lady Fatimah's (PBUH) brilliant sermon, for which we have not found a correct answer. This matter raises some doubts about the oppression of the Pure Siddiqah, Lady Fatimah Zahra (PBUH), especially since opponents of the Household's (PBUT) school are unjustly attempting to cast doubt on Lady Fatimah's (PBUH) sufferings and oppression.

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1. It is narrated from him that, affirming this matter, he warned Umar thus: "O son of the black woman! As for my right, I relinquished it for fear that people might abandon their religion, not out of fear of you. But as for Fatimah's grave, by Him in whose hand is Ali's soul, if you and your companions attempt anything of that, I will certainly water the earth with your blood..."

Bihar al-Anwar/ Vol. 43/ p. 171.

The question is: Was the date of Lady Fatimah's (PBUH) brilliant speech and sermon in the Prophet's Mosque before the tyrannical army's attack on her house or after it? If it was after, do we have definitive textual evidence for this?

If the answer is yes, then two other issues arise from this answer:

a. Why did that Lady, in her brilliant sermon - which poured all truths upon the desert of hearts - not mention the attack on herself and her house, nor the breaking of her rib?

b. How could that great Lady, with her injured rib and side, and her broken and grieving heart, stand on her feet and, with such an upright posture and strong spirit, go to the mosque and deliver that brilliant sermon in front of that large crowd and under the oppressive conditions of the coup government, creating a storm in hearts?

It seems that external evidence outside of the Pure Siddiqah Fatimah Zahra's (PBUH) sermon, as well as evidence derived from within it, indicate that that illuminating and wise sermon was after the forced pledge of allegiance from the Commander of the Faithful (PBUH). If you have reasons that indicate that the sermon of that Great Lady of knowledge and spirituality was after the attack on her house, what are those reasons?

A: In His name, glorified be His names.

The truth is that Lady Fatimah Zahra (PBUH) delivered two brilliant, illuminating, and fruitful sermons:

a. The first sermon is long and comprehensive, delivered in the Prophet's Mosque. The second sermon was delivered in her home before a large gathering of Muhajir and Ansar women, seemingly a few days before her painful martyrdom when they visited her.

From numerous historical and narrative sources, it becomes clear that the assault on that Great Lady's house occurred three times. The greater crime took place during the third assault, which led to her illness and confinement to bed, and ultimately her painful martyrdom! Lady Fatimah's brilliant sermon in the Prophet's Mosque was before the third assault and that more heinous and oppressive event.

b. With the previous explanation, the second objection is also answered. What remains is the issue of the broken rib and so on, and the injury to her arm and side, which the Commander of the Faithful (PBUH) discovered

during the washing of her pure body, and as the traditions clearly state, it became known and widespread after her martyrdom.

As for why she did not address the attack on her house and the oppressive events related to herself in her illuminating and strong sermon to the women of Medina, it was because that discerning lady despaired of the acceptance of truth and guidance by that tyrannical group, as well as the opportunists and indifferent ones. This she clearly stated at the beginning of her luminous speech, saying:

"By God, I have awoken detesting your world, and angered by your men due to their actions. I cast them aside after testing them, and despised them after scrutinizing them. So, woe to the dullness of the sword's edge, and to playing after seriousness, and striking the hard rock, and the breaking of the spear, and the confusion of opinions, and the straying of desires! And evil is what their souls have sent forth for them, that God's wrath is upon them, and in the torment they will abide forever. * Indeed, I have placed its yoke upon their necks, and burdened them with its weight, and cast its shame upon them..." (1) By God, I have spent the night in such a state that I am disgusted with your world and angry with your men for their actions. I have tested them in the ups and downs of life, and cast them aside, and examined them and become angry. Truly, how ugly is the dullness of swords against injustice! And how unpleasant it is to take the fate of religion and society as a joke after effort and seriousness in its path! And how bitter it is to strike one's head against a hard rock and do fruitless work, and then for spears to break and surrender to injustice! And how painful is the corruption of belief, the deviation of thought, and the wavering of wills! And how evil is what they have sent forth for themselves, for God is wrathful with them, and they will abide in His torment.

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1. Ihtijaj Tabarsi/ Vol. 1/ p. 286.

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Yes, I saw the conditions as unfavorable and oppressive, and I placed the responsibility upon their own shoulders, and burdened them with the heavy load of its sin, and left its ominous outcome, shame, and disgrace upon them. So, may their noses be cut off and wounded, and may they always be far from God's mercy.

Rib and Side Injury of Fatimah (PBUH)

52. The Breaking of Lady Fatimah's (PBUH) Rib and Side During the Tyrannical Attack

Q: Guide us to authentic texts regarding the breaking of Lady Fatimah's (PBUH) rib and side.

A: In His name, glorified be His names.

Whoever follows the words of Muslim historians and the traditions concerning the bitter events after the Prophet's passing (PBUH), I do not think he will be afflicted by doubt in this matter. Now we look at some of what has been mentioned in this regard:

* The late Kulayni (1), with a sound chain of narration from Imam Kadhim (PBUH), in the chapter on the birth of Lady Fatimah (PBUH), tradition two, narrates:

"Indeed, Fatimah is a truthful martyr."

And the late Majlisi in Mir'at al-Uqul, after describing the above report as correct and authentic, writes in his commentary on Usul al-Kafi:

Undoubtedly, this report indicates that Lady Fatimah (PBUH) is a martyr in the path of truth. This is from the continuously transmitted reports, and its reason is that after the usurpation of the caliphate and the monopolization of power by the Saqifah group, Qunfudh struck the door of Lady Fatimah's (PBUH) house against the stomach of that great lady so forcefully that her side was broken, and as a result, she involuntarily lost her child, whom the Prophet (PBUH) had named Muhsin, and she became ill and eventually attained martyrdom. (2)

Then the late Majlisi proceeds to present traditions from Shia and Sunni scholars that confirm this matter. Among them is a lengthy tradition from Sulaym ibn Qays al-Hilali, a part of which is:

Lady Fatimah (PBUH) is a martyr in the way of God, and the reason for that is

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1. The late Muhammad ibn Ya'qub al-Razi, known as "Thiqat al-Islam Kulayni," author of the book Kafi, is one of the renowned scholars of the Household's (PBUT) school, who passed away in Baghdad in the year 329 AH, and his grave is now in the market of Baghdad.

2. Usul al-Kafi/ Vol. 5/ p. 315.

.....

that after the caliphate was usurped by the Saqifah group, Qunfudh, Umar's servant, struck Lady Fatimah (PBUH) and pushed her violently, and as a result of that crime, a rib from her side was broken, and as a result, she aborted her fetus, became ill, and attained martyrdom. (1)

* And also among those many traditions is this lengthy tradition that the late Sadduq narrates from Ibn Abbas, and he from the Messenger of God (PBUH), a part of which is:

...And when I see my Fatimah, I remember the injustice and oppression that will be inflicted upon her after my passing. It is as if I see force and humiliation inflicted upon her house by the oppressors, her sanctity violated, her rights usurped, her inheritance withheld, and her side broken, and her child killed before birth! And she cries out for help, saying: "O Muhammad!" But no one answers her cry for help and her call of oppression! And she seeks refuge and justice from the oppression and evil of tyranny, but no one gives her refuge or grants her justice from the oppressors. (2)

* And also among those many traditions is the Ziyarah (salutation) of Lady Fatimah (PBUH)

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1. Ibid.

2. Sadduq/ Died 381 AH/ Amali/ Session 24/ pp. 99-100.

.....

which the late Sayyid ibn Tawus included in his book Iqbal al-A'mal, a part of which is:

"...and send blessings upon the Pure Batul... until he says:

...whose right was usurped, and whose inheritance was denied, and whose rib was broken..." (1) And blessings be upon Fatimah the Batul, that pure and noble lady... that lady whose rights were usurped, and whose paternal inheritance was denied, and whose rib was broken under the pressure of the oppressors...

However, the traditions indicating the burning of the door of Lady Fatimah's (PBUH) house, her being crushed between the door and the wall, the abortion of her fetus – which is concomitant with the breaking of her rib and side – are very numerous.

These traditions have been narrated by both Shia and Sunni scholars.

In this regard, refer to the book of the late Shaykh al-Ta'ifah Abu Ja'far al-Tusi in Talkhis al-Shafi, where he writes: Shia and Shia scholars agree on this sorrowful event that Lady Fatimah (PBUH) was subjected to Umar's injustice, and his servant so unjustly struck the stomach of the Prophet's daughter (PBUH) that she aborted her fetus – who was named Muhsin – and he was martyred.

1. ...And it is also stated: "Peace be upon you, O Mistress of the Women of the Worlds! Peace be upon you, O Mother of the Proofs over all mankind! Peace be upon you, O Oppressed One, whose right was denied! O Allah, bless Your Handmaiden and the daughter of Your Prophet and the wife of Your Prophet's successor, a blessing that raises her above the rank of Your honored servants from the inhabitants of the heavens and the earth." Iqbal/ p. 152.

Several other salutations from the Imams of Light (PBUT) have been narrated for her, found in books of supplications and salutations.

Yes, the narration indicating this bitter reality, and the bringing of firewood to set fire to Lady Fatimah's (PBUH) house where a group of the

Household's lovers had sought refuge, is famous and well-known among the followers of the Household's school... until he writes: Of course, we have narrated this tradition through Sunni scholars, including Baladhuri, and the traditions of Shia scholars on this matter are numerous, and there is no disagreement among them on this matter. (1)

Mas'udi, the author of the famous book Muruj al-Dhahab, writes in his other book, Ithbat al-Wasiyah:

"Then, the caliph's supporters turned towards the house of the Commander of the Faithful (PBUH) and attacked that house, and by setting fire to the door of the house, they forcibly brought him out of his house, and crushed the Mistress of the Women of Paradise, Lady Fatimah (PBUH), between the door and the wall until she aborted her child Muhsin..." (2) (3)

1. Talkhis al-Shafi/ Vol. 3/ p. 76.

2. Abbas, the Prophet's uncle (PBUH), asked the Commander of the Faithful (PBUH): "Why did Umar deduct from the rights of his agents as taxes, but did not deduct anything from Qunfudh's rights and paid it in full?" The Commander of the Faithful (PBUH) looked around him, and while his eyes were full of tears and they flowed, he answered him: "He thanked him for a blow he struck Fatimah with a whip, and she died with its mark on her arm as if it were a bracelet." The full payment of Qunfudh's rights was in appreciation for the tyrannical lashes he inflicted upon Lady Fatimah; such that when the Prophet's beloved daughter passed away, the mark of that tyrannical lash was visible on her arm like a bracelet.

Kitab Sulaym ibn Qays/ p. 134.

3. Ithbat al-Wasiyah/ p. 122.

Only the Ignorant Deny the Rib and Side Injury

53. Only the Ignorant and Unjust Deny the Breaking of the Rib and Side

Q: Was the rib and side of the great Lady of Islam, Lady Fatimah (PBUH), broken during the attack on her house? There are those who say that at

that time, the entrance to houses was covered with a piece of cloth or similar material, and there were no doors and walls like today, so the Prophet's daughter could not have sought refuge between them and been crushed!

A: In His name, glorified be His names.

The injustice and oppression inflicted upon the Prophet's daughter, Lady Fatimah Zahra (PBUH), are matters established by numerous and authentic texts. Only an ignorant and truth-denying person can deny them.

The Rib and Side Injury as a Theological Matter

54. The Calamity of the Breaking of Lady Zahra's (PBUH) Rib and Side is a Theological Issue

Q: Is the story of the breaking of the rib and side of the great Lady of Islam, Lady Fatimah (PBUH), during the attack on her house, a historical story unrelated to the beliefs of the Shia and the Household (PBUT), or is it a theological discussion?

A: In His name, glorified be His names.

The injustice and oppression that befell the Prophet's daughter, Lady Fatimah Zahra (PBUH), from the attack on her house to the confiscation of property and the breaking of her rib and side, all of it was for the sake of seeking justice, rejecting oppression, and defending the truth and the infallible Imam (PBUH). The various parts of her brilliant sermon are clear and illuminating evidence of this truth. With this explanation, how can this Great Lady of Islam, Lady Fatimah's (PBUH) struggle and defense be separated from the theory of the heavenly Imamate of the Commander of the Faithful (PBUH)? And if it is related to it - which it is, according to numerous documents - then her courageous defense and tireless and unequal effort is a principle that distinguishes the Shia from others. So, if this is the case, how can it have no connection to our belief and creed and only be considered a sorrowful historical story?!

Whipping Lady Fatimah (PBUH)

55. Was Lady Fatimah (PBUH) Struck Directly or with a Whip?

Q: Was the Great Lady of Islam, Lady Fatimah (PBUH), struck directly with a hand or with a whip?

A: In His name, glorified be His names.

The authentic texts and sources that have come down regarding this matter indicate that a whip was used.

Denying the Chaining of the Commander of the Faithful (PBUH)

56. Denying the Chaining of the Commander of the Faithful

Q: In reviewing the painful events after the Prophet's passing (PBUH), I came across some traditions that state: when the Commander of the Faithful (PBUH) did not pledge allegiance to Abu Bakr, and they attacked his house to force him to pledge allegiance, they chained him like a lion! Some believe this contradicts Umar's threat to burn the house down. What is the degree of authenticity of these traditions?

Furthermore, what is your opinion regarding this event and its recording in history?

Another question is: What was the condition of Imam Ali (PBUH) and what was he doing when the sanctity of his sanctuary and the sanctuary of the Messenger of God (PBUH) was violated by the tyrannical army? If he was forced to endure patience, as commanded by the Prophet (PBUH), to prevent the disintegration and collapse of the community, how could that Master of courage and zeal remain silent in the face of the breaking of Fatimah's (PBUH) rib and side?

I also read that at the time of the attack on the house of the Commander of the Faithful (PBUH), Lady Fatimah (PBUH) was pregnant with a boy and a girl named Muhsin and Muhsinah, and when the Prophet's esteemed daughter (PBUH) was crushed between the door and the wall and her rib

and side were broken, both of them were killed! Is this painful news correct?

A: In His name, glorified be His names.

The story of the chain and the chaining of the Commander of the Faithful (PBUH) is not a credible one.

Also, the Commander of the Faithful (PBUH) was not present when Lady Fatimah (PBUH) was crushed between the door and the wall.

The secret of his silence has also been alluded to. However, the killing of her fetus, Muhsin, is correct, and the existence of a daughter named Muhsinah and her killing apparently have no basis in fact.

The Meaning of Martyrdom in the Hadith

57. The Meaning of Martyrdom in the Hadith "Fatimah (PBUH) is a Truthful Martyr"

Q: I read some interpretations and analyses of the hadith "Indeed, Fatimah (PBUH) is a truthful martyr" and saw that if we were to take the jurisprudential meaning of the word "martyr" in this narration, its incorrectness is clear, because a martyr with its specific rulings in jurisprudence is someone who is killed in battle. However, if we were to take the metaphorical meaning of the word "martyr" as a resemblance in reward, a woman also shares this meaning and reward if she dies during menstruation or childbirth, and consequently, there would be no distinction or greatness for Lady Zahra (PBUH) to be placed in this category and be said:

"Indeed, Fatimah is a truthful martyr." Therefore, the only meaning that remains is that the word "martyr" refers to that superior meaning and high rank where the Mistress of the Women of the Two Worlds is placed alongside prophets, truthful ones, martyrs, and witnesses who are witnesses and examples for people. However, inferring this concept from the word "martyr" by arguing from this hadith is not possible, because the word martyr (male or female) in its meaning and concept is broader than what is claimed.

A: In His name, glorified be His names.

A martyr means someone who is killed in defense of the truth by a sword, weapon, or other means that strike him. If such a person is killed on the battlefield, a specific jurisprudential ruling applies to him: no need for ritual washing.

Nevertheless, can anyone imagine that the Commander of the Faithful (PBUH) is not a martyr because he was not killed on the battlefield?

However, attributing the death of Lady Fatimah (PBUH) to her being struck with a whip and crushed between the door and the wall is a sorrowful reality, and the traditions narrated in this regard are numerous. In this regard, refer to Kamil al-Ziyarat and to the report of Hammad ibn Uthman from Imam Sadiq (PBUH), who says: During the Prophet's (PBUH) ascension, when reporting on the future of the nation, he was told: "As for your daughter Fatimah (PBUH), she will be oppressed after your passing. She will be struck while pregnant, and she will abort her fetus due to those oppressive blows and will attain martyrdom! 'As for your daughter Fatimah, she will be oppressed and she...' (1)

1. Kamil al-Ziyarat/ p. 333.

Commemorating Fatimah's Martyrdom

58. The Importance of Commemorating Lady Zahra's (PBUH) Martyrdom on the Forty-Day Mark

Q: What is your opinion on dedicating the fortieth day after the Prophet's (PBUH) passing as the anniversary of Lady Fatimah's (PBUH) martyrdom, according to some traditions, and striving to revive and honor this day? What is the duty of the Shia of the Household of Muhammad (PBUT) regarding this occasion?

A: In His name, glorified be His names.

The logic of the Imams of religion is that the followers of the Household (PBUT) were created from their excess essence, and for this reason, they grieve in their sorrow and rejoice in their happiness. And in accordance with this illuminating statement, striving to keep alive and glorious any day that seems to be the day of Lady Fatimah's (PBUH) painful martyrdom is a commendable and befitting effort, and one of those days is the day of the fortieth of the Messenger of God (PBUH).

The Importance of Sulaym ibn Qays's Book

59. The Importance of the Book of Sulaym ibn Qays

Q: What is your view on the book Sulaym ibn Qays al-Hilali in terms of its chain of narration and the implication of its text – which some scholars dispute in some chains or the implication of some of its traditions? It seems the most important dispute is that raised by the late Grand Ayatollah Khoei, may God sanctify his soul, in this regard, and we would like to know your viewpoint on this matter.

A: In His name, glorified be His names.

The late Grand Ayatollah Khoei, may his soul be sanctified, while raising some objections against the book Sulaym ibn Qays al-Hilali, has also removed many objections from that book.

That great scholar disputed something in that book whose weakness and incorrectness are clear, and by doing so, he himself showed the weakness and baselessness of other objections. With this scholarly method, he benefited that book.

The late Majlisi also took a beneficial step concerning the book Sulaym ibn Qays al-Hilali that no one, after examining that great scholar's work on the book, will fall into doubt or uncertainty again. He narrated a tradition from Imam Sadiq (PBUH) who said: "Whoever among our Shia does not have the book of Sulaym ibn Qays al-Hilali with him, in fact, has nothing of our affair and secrets, and knows nothing of our secrets, because this book is the abjad letters or the condensed information of the Shia and their news and secrets!"

The late Allamah Mamaqani also writes something in his book of Rijal that assures one that this very book we have now is, by consensus, the very book of Sulaym ibn Qays al-Hilali.

To what has been stated, add this point: The matter of the breaking of the side and rib of the great Lady of Islam is a matter for which we brought numerous traditions confirming its establishment in response to previous questions. So, return to them and consider them well.

Denying the Oppression of Fatimah (PBUH)

60. The Ruling on One Who Denies the Oppression of Lady Fatimah (PBUH)

Q: For a friend of the Household of the Messenger of God (PBUT), what is the ruling on someone who denies the sufferings, calamities, and oppression of our Master and Mistress, the Pure Siddiqah Fatimah Zahra (PBUH), and the crimes committed against her by the oppressors and usurpers? What is the duty of the friends of the Household (PBUT) towards such a person?

A: In His name, glorified be His names.

Whoever denies the suffering and oppression of Lady Fatimah (PBUH) and the shocking crimes committed against her, is either unaware, or is a friend of the Household (PBUT) but cannot believe that the wickedness of some individuals reached such an inconceivable level as to commit such astonishing crimes against the Pure Siddiqah (PBUH)!

However, according to traditions narrated by both groups of Muslims, Shia and Sunni, these injustices and crimes are proven. Therefore, the denier of this horrific injustice and violence must either be a truth-denier, or unaware, or mistaken and believes that admitting to these crimes causes division and fragmentation among Muslims, and that division and fragmentation at this time weakens Islam and Muslims. In any case, the Islamic and human duty of the friends of the Household (PBUT) in this matter is clear.

Denying the Martyrdom of Fatimah (PBUH)

61. Denying the Sufferings and Calamities of Lady Fatimah (PBUH) and Leaving the Faith

Q: Can someone who says Lady Fatimah (PBUH) did not attain martyrdom be considered outside the faith?

A: In His name, glorified be His names.

Such a statement sometimes stems from a position of denial and truth-denial in the face of traditions from the infallible Imams (PBUT), and sometimes from ignorance, unawareness, and lack of information about historical events and transmitted traditions. These two are different. Therefore, if it is of the second type, it does not lead to leaving the faith, unlike the first type, where the traditions from the infallible Imams are deliberately denied.

The Age of Fatimah (PBUH) at Martyrdom

62. The Age of Lady Zahra (PBUH) at Her Martyrdom

Q: At what age did Lady Zahra (PBUH) attain martyrdom?

A: In His name, glorified be His names.

The late Kulayni and Ibn Shahr Ashub have written that she was born five years after the Prophetic mission, and this is well-known among our companions, and it is narrated from Imam Baqir (PBUH). However, it is well-known among the Sunnis that she was born five years before the Prophetic mission, and apparently, this statement of the Sunnis is due to a mistake in their narration between the word "before" and "after." Therefore, her noble age at the time of her martyrdom, as is well-known among the Shia, was eighteen years.

The Authenticity of the Calamities Upon Fatimah (PBUH)

63. The Authenticity and Falsity of the Calamities Inflicted Upon Lady Fatimah Zahra (PBUH)

Q: Some have written in their books: "Some of the calamities and grievances narrated about the Mistress Zahra al-Marziyah (PBUH) on pulpits, such as the burning of the door, the breaking of the rib, the martyrdom of Muhsin, and continuous crying and wailing day and night, seem improbable and were later created for political reasons and to incite a revolution against the Umayyads and Abbasids by extremist Shia. In this time, saying these things causes disunity among Muslims and weakens their power."

Please clarify in this regard, generally, whether the grievances narrated about Lady Zahra (PBUH) are authentic or merely famous?

A: In His name, glorified be His names.

Many of these narrated matters are undeniable facts. Indeed, accepting them is astonishing and very difficult, that the depravity of some individuals reached an unimaginable stage where such actions were committed by them against such a personality, no matter how much we speak of her greatness, it is not enough.

Did those actions not cause disunity, but narrating those events - even among friends - causes disunity? May God grant everyone a measure of fairness.

The Reason for Fatimah's Hidden Grave

64. The Reason for the Hidden Grave of Lady Fatimah Zahra (PBUH)

Q: In your opinion, what is the reason for the hidden grave of the noble daughter of the Prophet of Islam, Lady Fatimah Zahra (PBUH)?

A: In His name, glorified be His names.

The reason for her hidden grave is clearer than it needs to be stated. The hidden burial place of the Messenger of God's daughter (PBUH), while the graves of individuals of lower rank than her are known, raises questions

for every person who visits Medina or studies history. The answer to this question can only be found in the echo of her cries throughout history.

Statement by Ayatollah Rouhani on the Anniversary of Lady Fatimah's (PBUH) Martyrdom

"In the Name of God, the Most Compassionate, the Most Merciful. Peace be upon the Truthful Martyr. Peace be upon her martyred Muhsin. Peace be upon her broken rib. Peace be upon her wounded side. Peace be upon her bleeding eyes. And peace be upon her bleeding chest."

These heartbreaking and sorrowful days mark the return of the tragic martyrdom anniversary of that great gift of God to the Prophet, Lady Fatimah (PBUH) - may the souls of all worlds be sacrificed for the dust under her feet. On the eve of that day, pains and sorrows are renewed, and clouds tremble from the echo of her cry of oppression, and angels weep and wail from the magnitude of the tragedy, and the tender heart of the Master of the Age is torn apart by the unbearable grief of this calamity!

Yes, it is the anniversary of the martyrdom of the Pure Siddiqah, Lady Fatimah Zahra (PBUH); a sorrowful martyrdom that God willed to be a precise and just balance between truth and falsehood, and a separator of justice from deception and oppression, when the worldly power-hungry deniers of faith attacked for usurpation and plunder, and plotted to destroy and silence the call of truth and justice.

The painful martyrdom of the Great Lady of human history, the Pure Siddiqah, Lady Fatimah Zahra (PBUH), occurred under those difficult conditions, with all kinds of pains and sufferings, such as the burning of her house, the breaking of her side and rib, the killing of her fetus, the striking and injuring of her arm and side, the slapping of her face and eyes, the crushing of the Prophet's esteemed granddaughter (PBUH) between the door and the wall, the wounding of her chest, and the violation of her modesty. This all happened to be an enduring lament and an eternal cry echoing throughout history to expose the usurpers and oppressors.

Yes! In short, we can say that the martyrdom of the Pure Siddiqah, Lady Fatimah Zahra (PBUH), is on one hand, an illuminating torch of love for the Household (PBUT), and on the other, a blazing fire of enmity towards that family. Based on this, whoever has lost the right path and does not know where the truth and justice worthy of emulation and following are, the message and mission of the painful martyrdom of Lady Fatimah Zahra (PBUH) is to take their hand and guide them to the main path of the heavenly Imamate of the Commander of the Faithful (PBUH) and to keep them away from the wrong path of the usurpers and oppressors.

On this basis, we call upon all Muslims across the globe to study and research the sufferings and calamities of that oppressed great lady, in their own sources, references, and books, so that they may understand the heavy magnitude of that terrible event and the greatness of those calamities, and seek their motives and causes, so that they may find their way to that part of the truth that has remained hidden from them. Just as we call upon the children of Lady Zahra (PBUH) and her Shia, and we emphasize and insist upon them, that they multiply their efforts to keep alive this great event and this terrible calamity, because this sorrowful event distinguishes the follower of the Household's (PBUT) school and their Shia from others; rather, if we say that this great event is the cause of the permanence and the secret of the eternity of the heavenly Imamate of the Commander of the Faithful (PBUH)

and his pure progeny throughout time, we have not exaggerated. But beware, O children of Lady Zahra (PBUH)! And O Shia of that great lady! Beware of the deceptive efforts that aim to ignore and marginalize this great day and event and its lofty goal, and to sow seeds of doubt in it. For the plan to ignore and marginalize this great day and this immense event and its noble purpose is a serious cunning plot that, if successful, will soon leave a very dangerous impact on the most fundamental events in the history of Islam and Muslims concerning religious authority and divine caliphate and heavenly Imamate after the passing of the Master of Prophets and the last of God's messengers.

In conclusion, we extend our warmest condolences to the holy presence of the Greatest Wali of Allah, may our souls be sacrificed for the dust of his feet, and we ask Almighty God to make us, under his banner and command, among those who seek justice for their exalted mother, the Truthful Martyr. "Indeed, to God we belong, and to Him we shall return."

In His Name, Most Gracious, Most Merciful

"Strive with your wealth and your lives in the way of God. That is better for you, if you but knew."

(Quran, Surah At-Tawbah: 41)